Solomon's Temple Spiritualiz'd

OR

GOSPEL-LIGHT

Fetcht out of the

TEMPLE

AT

JERUSALEM,

To let us more easily into
The GLORY of

New-Testament-Truths.

By *John Bunyan.*

The Third Edition.

Ezek. 43. 10, 11.

Thou Son of Man, shew the House to the House of Israel —— shew them the Form of the House, and the Fashion thereof, and the Goings out thereof, and the Comings in thereof, and all the Forms thereof, and all the Ordinances thereof, and all the Forms thereof, and all the Laws thereof.

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TO THE
Chriſtian READER.

Courteous Chriſtian Reader,

I Have, as thou by this Little Book mayſt ſee, adventured, at this time, to do my endeavour to ſhew thee ſomething of the Goſpel-Glory of *Solomon*'s *Temple*. That is, of what it, with its Utenſils was a Type of; and, as ſuch, how inſtructing it *was* to our Fathers, and alſo *is* to us their Children. The which, that I might do the more diſtinctly, I have handled *Particulars* one by one, to the number of threeſcore and ten; namely, all that of them I could call to mind, becauſe, as I believe, there was not one of them but had its ſignification, and ſo ſomething profitable for us to know.

For, though we are not now to worſhip God in thoſe Methods, or by ſuch Ordinances as once the *Old Church* did: Yet to know *their*

Methods, and to understand the Nature and Signification of *their* Ordinances, when compared with the Gospel, may, even *now*, when themselves, as to what they once enjoyned on others, are dead, may minister Light to us. And hence the *New-Testament*, Ministers, as the Apostles, made much use of *Old Testament*-Language, and Ceremonial Institutions, as to their signification, to help the Faith of the Godly in their preaching of the Gospel of Christ.

I may say, that God did in a manner tie up the Church of the *Jews* to Types, Figures and Similitudes, I mean to be butted and bounded by them in all external parts of Worship. Yea, not only the *Levitical* Law and *Temple*, but as it seems to me, the whole Land of *Canaan*, the Place of their Lot to dwell in, was to them a Ceremonial, or a Figure. Their Land was a Type of *Heaven, their passage over *Jordan* into it, a similitude of our going to Heaven by death. The Fruit of their Land was said to be uncircumcised, as being at their first entrance thither unclean, in which their Land was also a Figure of another thing, even as Heaven was a Type of Sin and Grace.

*Heb. 3. 5, 6, 7, 8, 9, 10. *Levit.* 19. 23. *chap.* 26. 34. 35. *Exod.* 12. 15. *Levit.* 6. 17. *chap.* 23. 17.

Again,

Again, The very Land it ſelf was ſaid to *keep Sabbath*, and ſo to reſt a holy reſt, even then when ſhe lay deſolate, and not poſſeſſed of thoſe to whom ſhe was given for them to dwell in.

Yea, many of the Features of the then Church of God, were ſet forth, as in Figures and Shadows, ſo by Places, and things in that Land.

1. In general, ſhe is ſaid to be beautiful as *Tirzah*, (*Song* 6. 4.) and to be comely as *Jeruſalem*.

2. In particular, Her *Neck* is compared *to the Tower of* David, builded for an Armory, (*Song* 4. 4.) Her *Eyes* to the *Fiſh-pools of* Heſhbon, by the Gate of *Bethrabbim*. (*chap.* 7. 4.) Her *Noſe* is compared *to the Tower of* Lebanon, which looketh towards *Damaſcus*, (*cap.* 4. 1) Yea, the *Hair* of her Head is compared to *a flock of Goats*, which come up from Mount *Gilead*: And the *Smell* of her *Garments* to the ſmell of *Lebanon*, (*verſ* 11)

Nor was this Land altogether void of Shadows, even of her Lord and Saviour. Hence, he ſaies of Himſelf, *I am the Roſe of* Sharon, *and the Lilie of the Valleys*; (Song 2.1.) Alſo She, his Beloved, ſaith of him, *His Countenance is as* Lebanon, *excellent as the Cedars*, (chap. 5. 15.) What ſhall I ſay? The two Cities, *Sion*, and *Jeruſalem*, were ſuch as ſome-

times set forth the two Churches (*Gal.* 4.) the True, and the False, and their Seed *Isaac* and *Ishmael*.

I might also her shew you, that even the Gifts and Graces of the True Church were set forth by the Spices, Nuts, Grapes, and Pomgranates that the Land of *Canaan* brought forth. Yea, that Hell it self was set forth by the Valley of the Sons of *Hinnom*, and *Tophet*, places in this Country. Indeed the whole, in a manner, was a Typical and a Figurative Thing.

But I have, in the ensuing Discourse, confined my self to the *Temple*, that immediate place of God's Worship; of whose Utensils in particular, as I have said, I have spoken, (though to each with what brevity I could) For that none of them are without a Spiritual, and so a Profitable Signification to us.

And here we may behold much of the Richness of the Wisdom and Grace of God; namely, That he, even in the very place of Worship of old, should Ordain Visible Forms, and Representations, for the Worshippers to learn to Worship him by. Yea, the Temple it self was, as to this, to them a good Instruction.

But in my thus saying, I give no encouragement to any now, to fetch out of their own fancies, Figures or Similitudes to worship God by. What God provided to be an help to the weakness of his People of Old, was one thing, & what they invented without his Commandment was another. For though they had his Blessing when they Worshipped him with such Types, Shadows,

Shadows, and Figures, which he had injoyned on them for that purpose, yet * he sorely punished and plagued them when they would add to these, Inventions of their own. Yea, he in the very act of instituting their way of Worshipping him, forbad their giving, in any thing, way to their own Humors or Fancies, and bound them strictly to the Orders of Heaven.

*Exod. 32. 35. 2 King. 17. 16, 17, 18. Act. 7. 38, 39, 40, 41, 42, 43.

Look, said God to *Moses*, their first great Legislator, *That thou make all things, according to the pattern shewed to thee in the Mount*, (Exod. 25. 40. Heb. 8. 5.)

Nor doth our Apostle but take the same measures, when he saith, *If any man thinketh himself a Prophet, or Spiritual: Let him acknowledge that the things that I write unto you, are the Commandments of the Lord.* (1 Cor. 14. 37.)

When *Solomon* also was to build *this* Temple for the Worship of God, though he was wiser than all men, yet God neither trusted to *his* Wisdom nor Memory, nor to any immediate Dictates from Heaven to him, as to how he would have him build it. No, he was to receive the *whole Platform* thereof, *in writing, by the Inspiration of God.* Nor would God give this Platform of the Temple, and of its Utensils, immediately to this *Wise Man*, lest perhaps by others, his Wisdome should be idolized, or that some should object, that the whole Fashion thereof proceeded of his Fancie, only he made pretentions of Divine Revelation, as a cover for his doings.

Therefore, I say, not to him, but to his Father *David*, was the whole Pattern of it given from Heaven, and so, by *David*, to *Solomon* his Son, in writing, *Then David* (saies the Text, *gave to* Solomon, *his Son, the Pattern of the Porch, and of the Houses thereof, and of the Treasuries thereof, and of the Upper Chambers thereof, and of the Inner Parlors thereof, and of the place of the Mercy-Seat*, (1 Chron. 28. 11.) *And the Pattern of all that he*

had by the Spirit, of the Courts of the House of the Lord, and of all the Chambers round about, and of the Treasuries of the House of God, and of the Treasuries of the Dedicated Things, (ver. 12.) *Also for the Courses of the Priests and Levites, and for all the work of the service of the House of the Lord, and for all the Vessels of service in the House of the Lord.* (ver. 13.)

Yea, moreover, he had from Heaven, or by Divine Revelation, what the *Candlesticks* must be made of, and also how much was to go to each; the same Order and Commandment he also gave for the making of the *Tables, Flesh-hooks, Cups, Basons, Altar of Incense*; with the *Pattern for the Chariot* of the *Cherubims*, &c. ver. 14. 15, 16, 17, 18, 19. *All this, said* David, *the Lord made me understand by writing by his Hand upon me, even all the Work of this Pattern,* (Ver. 20.) So, I say, He gave *David* the Pattern of the Temple, so *David* gave *Solomon* the Pattern of the Temple, and according to that Pattern did *Solomon* build the Temple and no otherwise.

True, all these were but Figures, Patterns, and Shadows of things in the Heavens, *and not the very Image of the things*: But, as was said afore, if God was so circumspect, and exact in *these*, as not to leave any thing to the dictates of the godly & wisest of men; what? Can we suppose he will now admit of the Wit & Contrivance of men in those things that are, in comparison to them, the Heavenly things themselves.

Heb. 8. 5. *Chap.* 9. 8. 9, 23. *Chap.* 10. 1.

It is also to be concluded, That since those Shadows of things in the Heavens, are already committed by God to Sacred Story; and since that Sacred Story is said *to be able to make the man of God perfect in all things*, (2 Tim. 3. 15, 16, 17.) It is duty to us to leave off to lean to common understandings, and to enquire and search out by that very Holy Writ, and nought else, by what, and how we should worship God. *David* was for *enquiring in his Temple*, (Psal. 27. 4) And

And although the old Church way of worship, is laid aside *as to us* in *New-Testament-times*. Yet since those very Ordinances were Figures of things and Methods of Worship, now; we may, yea, we ought to search out the spiritual meaning of them, because they serve to confirm and illustrate matters to our understandings. Yea, they shew us the more exactly how the *New* and *Old Testament*, as to the spiritualness of the worship, was as one and the same; only the *Old* was clouded with Shadows, but ours is with more *open Face*.

Features to the life, as we say, set out by a Picture, does excellently shew the skill of the Artist. The *Old Testament* had the shadow, nor have we but the *very Image*; both then are but Emblems of what is yet behind. We way find our Gospel clouded in their Ceremonies, and our Spiritual Worship set out somewhat by their Carnal Ordinances.

Now because, as I said, there lies, as wrapt up in a Mantle, much of the Glory of our Gospel-matters in this Temple which *Solomon* builded; therefore, I have made, as well as I could, by comparing Spiritual Things with Spiritual, this Book upon this Subject.

I dare not presume to say, That I *know* I have hit right in every thing, but this I can say, I have endeavoured so to do. True, I have not for these things fished in other mens *Waters*, my Bible and Concordance are my only Library in my writings. Wherefore, Courteous Reader, if thou findest any thing, either in word or matter, that thou shalt judge doth vary from God's truth, let it be counted no mans else but mine: Pray God also to pardon my fault; do thou also lovingly pass it by, & receive what thou findest will do thee *good*.

And for thy easier finding of any particular in the Book, I have in the leaves following, set before thee the chief Heads, one by one; and also in what page of the Book thou mayst find them.

Thy Servant in the Gospel,
John Bunyan.

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26 MY 59

The Glory of the Temple:

OR,

Solomon's TEMPLE,

And the Materials thereof,

SPIRITUALIZ'D.

I. *Where the* Temple *was Built.*

THe *Temple* was built at *Jeruſalem*, on Mount *Moriah*, in the Threſhing-floor of *Arnon* the *Jebuſite*. Where about *Abraham* offered up *Iſaac*, there where *David* met the *Angel* of the Lord when he came with his drawn Sword in his hand, to cut off the People at *Jeruſalem*, for the ſin which *David* committed in his diſorderly numbering the people. *Gen.* 22. 3, 4, 5. 1. *Chron.* 21. 15. *Chap.* 22. 1. 2. *Chron.* 3. 1.

There *Abraham* received his *Iſaac* from the dead. There the *Lord* was intreated by *David* to take away the Plague, and to return to *Iſrael* again in Mercy: From whence alſo *David* gathered, That *There* Gods Tem-

ple *muſt be built. This* (ſaid he,) *is the houſe of the Lord God, and this is the Altar of the Burnt-Offering for* Iſrael. 1. *Chron.* 21. 28. *Chap.* 22. 1. *Chap.* 3. 1.

This Mount *Moriah* therefore, was a *Type* of the Son of God, the *Mountain* of the *Lords* houſe, the *Rock* againſt which the gates of Hell cannot prevail.

II. *Who built the Temple.*

THe Temple was builded by *Solomon*, a man peaceable and quiet; and that in *Name*, by *Nature*, & in *Governing*. For ſo God had before told *David*, namely, that ſuch a one the Builder of the Temple ſhould be.

Behold, ſaith he, *a Son ſhall be born unto thee, who ſhall be a man of Reſt; and I will give him Reſt from all his Enemies round about; for his Name ſhall be called* Solomon, *and I will give Peace and Quietneſs to* Iſrael *in his days: He ſhall build an houſe for my Name, and he ſhall be my Son, I will be his Father.* 1. Chron. 22. 9, 10. Pſal. 72. 1, 2, 3, 4.

As therefore, Mount *Moriah* was a *Type* of *Chriſt*, as the Foundation: So *Solomon* was a *Type* of Him, as the Builder of his Church. The *Mount* was ſignal, for that thereon the Lord God, before *Abraham* and *David*, did diſplay his Mercy. And as *Solomon* built this Temple, ſo Chriſt doth build his Houſe;

Yea,

Yea, He ſhall build the Everlaſting Temple, and He ſhall bear the Glory. Heb. 3. 3, 4, Zach. 6. 12, 13.

And in that *Solomon* was called *Peaceable*, it was to ſhew with what peaceable Doctrine and Wayes Chriſts Houſe and Church ſhould be built, *Iſa.* 9. 6. *Mich.* 7. 2, 3, 4.

III. *How the Temple was Built.*

THe Temple was built, not meerly by the Dictates of *Solomon*, though he was wiſer than *Ethan*, and *Heman*, and *Calcol*, and *Darda*, and all men, 1 *King.* 4. 31. But it was built by Rules, preſcribed by, or in a written Word; and as ſo, delivered to him by his Father *David.*

For when *David* gave to *Solomon* his Son, a charge to build the Temple of God; with that charge, he gave him alſo the pattern of all in Writing; even a pattern of the Porch, Houſe, Chambers, Treaſuries, Parlours, *&c.* And of the place *for the Mercy-ſeat*, which pattern *David* had of God: nor would God truſt his Memory with it. *The Lord made me*, ſaid he, *underſtand in Writing, by his hand upon me, even all the Work of this Pattern.* Thus therefore *David* gave to *Solomon* his Son, the pattern of all; and thus *Solomon* his Son built the Houſe of God. See 1 *Chron.* 28. from *Verſe* 9. to *Verſ.* 20.

And answerable to this, Christ Jesus the Builder of his own House, *whose House are We*, doth build his holy Habitation for him to dwell in; even according to the Commandment of God the Father. For saith he, *I have not spoken of my self, but the Father which sent me, He gave me a Commandment, what I should speak.* And hence 'tis said, *God gave him the Revelation, and again That he took the Book out of the hand of Him that sat on the Throne, and so acted, as to the building up of his Church.* John 12. 40, 41. Rev. 1. 1. chap. 5. 5.

IV. *Of what the Temple was built.*

THe Materials with which the Temple was built, was such as were in their *own Nature* common to that which was left behind. Things that naturally were not fit without art to be laid on so holy a house. And this shews that those of whom Christ *Jesus* designs to build his *Church*, are by *Nature* no better than others: But as the trees and stones of which the Temple was built, was first hewed and squared before they were fit to be laid in that house; so sinners, of which the Church is to be built, must first be fitted, by the Word and Doctrine, and then fitly laid in their place in the Church.

For though, as to Nature, there is no difference

ference betwixt thoſe made uſe of to build Gods houſe with, yet by Grace they differ from others; even as thoſe trees and ſtones that are hewed and ſquared for building, by Art are made to differ from thoſe which abide in the *Wood* or *Pitt*.

The Lord Jeſus therefore, while he ſeeketh Materials wherewith to build his houſe, he findeth them, *The Clay of the ſame Lump that he rejecteth, and leaves behind. Are we better than they? No, in no wiſe*: *Rom.* 3. *Chap.* 9. Nay, I think, if any be beſt, 'tis they which are left behind: *He came not to call the Righteous, but Sinners to Repentance*; Mark 2. 17. And indeed, in this he doth ſhew both the greatneſs of his *Grace* and *Workman-ſhip*. His *Grace*, in taking ſuch; and his *Workmanſhip*, in that he makes them meet for his Holy Habitation.

This the current of Scripture maketh madifeſt: Wherefore it is needleſs now to cite particulars: Only we muſt remember, that none are laid in this Building, as they come out of the *Wood* or *Pitt*: But as they firſt paſs under the *Hand* and *Rule* of this great Builder of the Temple of God.

V. *Who was to fell thoſe Trees, and to dig thoſe Stones with which* Solomon *built the Temple.*

AS the Trees were to be felled, and Stones to be *digged*, ſo there was for that matter, *Select Workmen appointed.*

Theſe were not of the Sons of *Jacob*, nor of the houſe of *Iſrael*: They were the *Servants* of *Hiram* King of *Tyre*, *and the Gibeonites*, namely, *their Children* that made a league with *Joſhua*, in the day that God gave the land of *Canaan* to his People, *Joſh.* 9. 22, 23, 24, 25, 26, 27, 28. 1 *King.* 5. 2 *Chron.* 27. 28.

And theſe were *Types* of our Goſpel-Miniſters, who are the men appointed by *Jeſus Chriſt* to make Sinners, by their preaching, meet for the houſe of God. Wherefore as he was famous of old, who was ſtrong *to lift up his Axe upon the thick boughs, to ſquare Wood for the building of the Temple:* So a Miniſter of the Goſpel now, is alſo famous, if much uſed by Chriſt for the converting of Sinners to himſelf, that he may build him a Temple with them, *Pſal.* 7. 4, 5, 6. *Rom.* 16. 7.

But why, may ſome ſay, do you make ſo homely a Compariſon? I Anſwer, becauſe I believe it is true; for 'tis *Grace*, not *Gifts*, that makes us *Sons*, and the beloved of God. *Gifts* make a Miniſter; and as a Miniſter, one is but a ſervant to *hew Wood, and draw Water for the houſe of my God.* Yea *Paul*, tho' a Son, yet counted himſelf not a Son, but a Servant,

Servant, purely as he was a Miniſter: A *Servant* of God, a *Servant* of Chriſt, a *Servant* of the Church, and *your Servant for Jeſus ſake*, Tit. 1. 1. Rom. 1. 1. 2 Cor. 4. 5.

A man then is a Son, as he is begotten and born of God to himſelf, and a ſervant as he is gifted for work in the houſe of his Father: And though it is truth, the ſervant may be a Son, *yet he is not a Son, becauſe he is a ſervant.* Nor doth it follow, that becauſe all *Sons* may be ſervants, therefore all ſervants are Sons; no, all the ſervants of God are not Sons; and therefore when time ſhall come, he that is only a ſervant here, ſhall certainly be put out of the houſe even out of that houſe himſelf did help to build. *The ſervant abideth not in the houſe for ever*: The ſervant, that is, he that is only ſo. *Ezek.* 46. 16, 17. *John* 8. 35.

So then, as a *Son*, thou art an *Iſraelite*; as a *Servant*, a *Gibeonite*. The Conſideration of this made *Paul* ſtart; He knew that Gifts made him not a *Son*, 1 *Cor.* 12. 28, 29, 30, 31. *Chap.* 13. 1, 2.

The ſumm then is, A man may be a ſervant and a *Son*; a *ſervant* as he is imployed by Chriſt in his houſe for the good of others: And a *Son*, as he is a partaker of the Grace of Adoption: But all ſervants not ſons, and let this be for a *Caution*, and a *Call* to Miniſters to do all acts of ſervice for God, and in

his houſe, with Reverence and godly Fear. And with all Humility, let us deſire to be partakers our ſelves *of that Grace we preach to others*, 1 Cor. 9. 25.

This is a great ſaying, and written, perhaps to keep Miniſters humble; *And Strangers ſhall ſtand and feed your Flocks, and the Sons of the Alien ſhall be your Plow-men, and your Vine-dreſſers*, Iſaiah 61. 5.

To be a *Plow-man* here, is to be a Preacher; and to be a *Vine-dreſſer* here, is to be a Preacher. *Luke* 9. 59, 60, 61, 62. & 1 *Cor.* 9. 27. *Matt.* 2. 1, 2, 3, 4, 8. *Chap*, 21. 28. 1 *Cor.* 9. 7.

And if he does this Work willingly, he has a Reward; if not, *a Diſpenſation of the Goſpel is committed to him*, and that's all; 1 *Cor.* 9. 17.

VI. *In what condition the Timber and Stones were, when brought to be laid in the building of the Temple.*

THe timber and ſtones with which the Temple was builded, was *ſquared* and *hewed* at the *Wood* or *Fitt*; and ſo there made every way fit for that Work, even before they were brought to the place where the houſe ſhould be ſet up. *So that there was there, neither Hammer, nor Axe, nor any Tool of Iron heard in the houſe while it was in Bulding*, 1 King 6. 7. And

And this ſhews, as was ſaid before, that the Materials of which the Houſe was builded, were (before the hand of the Work-man touched them) as unfit to be lay'd in the building, as was thoſe that were left behind; conſequently that themſelves none otherwiſe but by the Art of others, were made fit to be laid in this building.

To this our New-*Teſtament-Temple* anſweres. For thoſe of the Sons of *Adam*, who are counted worthy to be laid in this building, are not by Nature, but by Grace made meet for it; not by their own Wiſdom, but by the Word of God. Hence, He ſaith, *I have hewed them by the Prophets.* And again, Miniſters are called Gods Builders and Labourers, even as to this Work, *Hoſ.* 6. 5. 1 *Cor.* 3. 10. and 2 *Cor.* 6. 1. *Col.* 1. 28.

No man will lay Trees, as they come from the *Wood*, for Beames & Rafters in his houſe; nor *Stones*, as digged, in the *Walls*. No, the *Trees* muſt be *hewed* & ſquared, and the *Stones* ſawn & made fit, and ſo be lay'd in the houſe.

Yea, they muſt be ſo Sawn, and ſo Squared, that in coupling they may be joined exactly; elſe the Building will not be good, nor the *Work-man* have credit of his doings.

Hence our Goſpel-Church, of which the *Temple* was a *type*, is ſaid to be fitly formed, and that there is a fit ſupply of every joynt

for the ſecuring of the whole, 1 *Pet.* 3. 5. *Epheſ.* 4. 20, 21. *Chap.* 4. 16. *Col.* 2. 19.

As they therefore build like Children, that build with *Wood*, as it comes from the *Wood* or Forreſt; and with *Stones* as they come from the *Pitt*, even ſo do they, who pretend to build God an houſe of Unconverted Sinners, *unhewed*, unſquared, unpoliſhed. Wherefore Gods *Work-men*, according to Gods advice, prepare their Work without, *and make it fit for themſelves in the Field, & afterwards build the houſe*, Prov. 24. 27.

Let Miniſters therefore look to this, and take heed, leſt inſtead of making their Notions ſtoop to the Word, they make the Scriptures ſtoop to their Notions.

VII. *Of the Foundation of the Temple.*

THe Foundation of the *Temple* is that upon which it ſtood, and it was twofold; Firſt the hill *Moriah*, and then thoſe great Stones upon which it was Erected. *This* Hill *Moriah*, as was ſaid afore, did more properly typify Chriſt. Hence *Moriah* is called *The Mountain of the Houſe*, it being the Rock on which it was built: Thoſe great Stones called Foundation-Stones, were Types of the Prophets and Apoſtles, *Matt.* 16. 18. *Epheſ.* 2. 20, 21. *Heb.* 11. 10.

Wherefore, Theſe Stones were Stones of the

the biggeſt Size, Stones of *Eight Cubits*, and Stones of *Ten Cubits*, 1 Kings 7. 10.

Now as the Temple had this double Foundation: So we muſt conſider it reſpectively and diſtinctly. For Chriſt is the Foundation *one* way, the Prophets and Apoſtles a Foundation *another*; Chriſt is the Foundation perſonally and meritoriouſly, but the Prophets and Apoſtles by Doctrine Miniſterially. The Church then, which is Gods New-Teſtament Temple, as is ſaid to be builded on Chriſt the Foundation: So none other is the Foundation but He, 1 *Cor.* 3. 11, 12. But as it is ſaid to be Builded upon the Apoſtles: So it is ſaid to have *Twelve* Foundations, and muſt have *none* but they *Rev.* 21. 14.

What is it then? Why we muſt be Builded upon Chriſt, as he is our Prieſt, Sacrifice, Prophet, King, and Advocate; and upon the other, as they are Infallible Inſtructors and Preachers of him; not that any may be an Apoſtle that ſo ſhall eſteem of himſelf, nor that any other Doctrine be Adminiſtred, but what is the Doctrine of the Twelve; for they are ſet forth *as the cheif and laſt*. Theſe are alſo they, as *Moſes*, which are to look over all the Building, and to ſee that all in this Houſe be done according to the Pattern ſhewed to them in the Mount,

Exod.

Exod. 39. 43. *John* 20. 21, 22, 23. 1 *Cor.* 3. 9. *Chap.* 4. 9.

Let us then keep theſe diſtinctions clear, and not put an *Apoſtle* in the room of *Chriſt*, nor *Chriſt* in the place of one of thoſe *Apoſtles* Let none but Chriſt be the High Prieſt and Sacrifice for your Souls to God; and none but that Doctrine which is Apoſtolical be to you as the Mouth of *Chriſt* for Inſtruction to prepare you, and to prepare materials for this Temple of God, and to Build them upon this Foundation.

VIII. *Of the richneſs of the Stones which were laid for the Foundations of the Temple.*

THeſe Foundation Stones, as they were *great*, ſo they were *coſtly Stones*. Tho as I ſaid, of *themſelves*, of no more worth then they of their nature that were left behind. Their coſtlineſs therefore lay in *thoſe* additions which they received from the Kings charge.

Firſt, In that labour which was beſtowed upon them in *Sawing*, *Squareing*, and *Carving*. For the *Servants*, as they were cunning at this work, ſo they beſtowed much of their *Art* and *Labour* upon them, by which they put them into excellent form, and added to their Bigneſs, Glory and Beauty, fit for Stones upon which ſo goodly a Fabrick was to be builded.

Secondly,

Secondly, Theſe Stones, as they were thus wrought *within* and *without*, ſo, as it ſeems to me, they were *inlaid* with other Stones, *more precious than themſelves*. *Inlaid*, I ſay, with Stones of divers colours. According as it is written, *I will lay thy Foundations with Saphires*, *Iſa.* 54. 11. Not that the Foundations were Saphires, but they were laid, *inlaid* with them: Or as he ſaith in another place, *They were adorn'd with goodly Stones and Gifts*, Luk 21. 5.

This is ſtill more Amplified, where it is written of the *New-Jeruſalem* (which is ſtill the Teſtament-Church on Earth, and ſo the ſame in ſubſtance with what is now) *The Foundations of the Wall of the City*, ſaith he, *were garniſhed with all manner of precious ſtones*, Revel. 21. 19. True, theſe *there* are called, *The Foundations of the Wall of the City*, but it has reſpect to the matter in hand, for that which is before called a *Temple*, for its comparitive ſmallneſs, is here called a *City*, for, or becauſe of its great Increaſe: And both the Foundations of the Wall of the City as well as of the Temple, *are the twelve Apoſtles of the Lamb*, Rev. 21. 14.

For theſe Carvings and Inlayings, with all other Beautifications, were types of the extraordinary C[illegible] and Graces of the *Apoſtles*. Hence the *Apoſtle* calls ſuch gifts, ſigns of *Apoſtleſhip*,

poſtleſhip, *Rom.* 15. 19. 2 *Cor.* 12. 21. *Heb.* 2. 4. For as the Foundation Stones of the Temple were *thus* garniſhed, ſo were the *Apoſtles beautified* with a *Call*, *Gifts* and *Graces peculiar to themſelves.* Hence he ſays, *Firſt Apoſtles*, for that they were *firſt* and *chief* in the Church of Chriſt, 1 *Cor.* 12. 28.

Nor were theſe *ſtones* only laid for a *Foundation* for the Temple, the *great Court*, the *inner Court*, as alſo the *Porch* of the Temple, had round about them *three rows of theſe ſtones for their Foundation*, 1 King. 7. 12.

Signifying, as ſeems to me, that the more outward and External Part, as well as that more Internal Worſhip to be performed to God, ſhould be grounded upon *Apoſtolical* Doctrine and Appointments, 1 *Cor.* 3. 10, 11, 12. 2 *Theſ.* 2. 15. *Chap.* 3. 6. *Heb.* 6. 1, 2, 3, 4.

IX. *Which way the Face or Front of the Temple ſtood.*

1 THe Temple was Builded with its Face or Front *towards the Eaſt*, and that perhaps, becauſe the Glory of the God of *Iſrael was to come from the way of the Eaſt unto it*, Ezek. 43. 1, 2, 3, 4. *Chap.* 47. 1. Wherefore in that its Front ſtood towards the Eaſt, it may be to ſhew that the true *Goſpel Church* would have its Eye to, and Expectation from the

the Lord. We look ſaid *Paul*, but wither? *We have our Converſation*, ſaid he, *in Heaven, from whence our Expectation is*, 2 Cor. 4. 18. Phil. 3. 20, 21. Pſal. 62. 5.

2. It was ſet alſo with its Face *towards the Eaſt*, to keep the People of God from committing of Idolatry, to wit, from worſhiping the *Hoſt* of *Heaven*, and the *Sun* whoſe riſing is from the Eaſt. For ſince the Face of the Temple ſtood toward the Eaſt, and ſince the worſhippers were to worſhip at, or with their Faces towards the Temple, it follows, that both in their going to, and worſhiping God towards that place, thir Faces muſt be from, and their Backs towards the Sun. The thus Building of the Temple, therefore was a Snare to Idolators, and a proof of the Zeal of thoſe that were the true worſhippers: As alſo to this day the true Goſpel inſtituted worſhip of Jeſus Chriſt is: Hence he is ſaid to Idolaters to be a Snare and Trap, but to the Godly a *Glory*, *Iſa.* 8. 14. *Chap.* 60. 19.

3. Do but ſee how God *catcht* the Idolatrous Jews by this means in their naughtineſs; *And he brought me*, ſaid the Prophet, *into the inner Court of the Lords Houſe, and beheld at the Door of the Temple of the Lord, even between the Porch and the Alter, were about five and twenty men with their Backs towards the Temple of the Lord, and their Faces towards the Eaſt*, Ezek. 8. 16.

It

It was therefore, as I ſaid, ſet with its Face towards the Eaſt, to *prevent* falſe Worſhips and *detect* Idolaters.

4. From the *Eaſt* alſo came the moſt Blaſting Winds, Winds that are deſtructive to *Man* and *Beaſts*; to *Fruit* and *Trees*; and *Ships* at *Sea*, *Exo.* 10. 13. *Job* 27. 21. *Ezek.* 17. 10. *Chap.* 19. 12. *Pſal.* 48. 7. *Ezek.* 27. 26.

I ſay, The Eaſt Wind, or that which comes from thence, is the moſt hurtful; yet you ſee, the Temple hath ſet her Face againſt it, to ſhew that the true Church cannot be blaſted or made turn back by any Affliction. 'Tis not Eaſt Winds, nor none of their blaſtings, *that can make the Temple turn about.* Hence he ſaith, *That* Jacobs *Face ſhall not wax pale.* And again, *I have made thy Face ſtrong againſt their Faces, and that the Gates of Hell ſhall not prevail againſt it.* Iſa. 29. 22. Ezek. 3. 8. Mat. 16. 18.

5. It might be alſo built with its Face towards the Eaſt, to ſhew that the true Church looketh, as afore I hinted, for her Lord and King from Heaven, knowing that at his coming he will bring healing in his Wings: For from the Eaſt he will appear when he comes the ſecond time without Sin unto Salvation, of which the Sun gives us a *Memento* in his riſing there every Morning. *For as the Lightning*

Lightning cometh out of the East, and shineth unto the West; So shall also the coming of the Son of Man be, Mal. 4. 2. Heb. 9. 28. Col. 3. 3. 2 Pet. 11. 12, 13, 14. Mat. 24. 27.

6. Christ, as the *North-Pole*, draws those touched with the Load-stone of his Word, with the Face of their Souls towards him, to look for, and hasten to his coming. And this also is signified by the Temple standing with his Face towards the East.

X. *Of the Courts of the Temple.*

I Perceive that there was *two Courts* belonging to the Temple. The first was called the *outward Court*, *Ezek.* 40. 17. *Chap.* 46. 21.

1. This was that into which the People of Necessity first entered, when they went to worship in the Temple, consequently that was it, *in* and *by* which the People did first shew their desires to be the worshippers of God. And this answers to those badges and signs of love to Religion, that People have in *face*, or *outward appearance*, *Matt.* 23. 27. 2 *Cor* 10. 7.

2. In this, though here may sometimes be truth, yet oftener *Lies* & *Dissimulation*; wherefore commonly an *outward* appearance is set in opposition to *Faith* and *Truth*, as the *outward* is in opposition to the inner Court, and outward

ward to the inner Man; and that is, when it is by it ſelf, for then it profits nothing, *Rom.* 2. 28. 1 *Cor.* 13. 1, 2, 3. 2 *Cor.* 5. 12.

3. Hence, though the outward Court was ſomething to the Jews, becauſe by outward Bodies they were diſtinguiſhed from the Gentiles; yet to us 'tis little, *For now he is not a Jew who is one only outwardly.* Therefore all the time of the Beaſts Reign, this Court is given to be troden under foot; for, as I ſaid, *outward ſhew* will avail nothing, when the Beaſt comes to turn and toſs up Profeſſors with his Horns, *Rev.* 11. 12.

4. But as there was an *outward*, ſo there was an *inner* Court, a Court that ſtood nearer to the Temple, and ſo to the true practical part of worſhip, then that outward Court did, *Ezek.* 10. 13. *Chap.* 46. 1. *Kings* 6. 36.

5. This inner Court is that which is called *the Court of the Prieſts*, becauſe it was it in which they boyled the Treſpaſs-Offerings, and in which they prepared the Sin-Offering for the People, 2 *Cor.* 4. 9. *Ezek.* 46. 20.

6. This Court therefore was the place of practiſe and of preparation to appear before God, which is the firſt true token of a ſincere and honeſt mind. Wherefore here, and not in the outward Court, ſtood the great *Brazen-Alter*, which was a type of Chriſt, by whom

whom alone the true worſhippers make their approach with acceptance unto God. Alſo here ſtood the great *Brazen-Scaffold*, on which the King kneeled when he Prayed for the People, a type of *Chriſt's* Prayers for his when he was in the world, 1 *Kings* 2. *Chro.* 6. 13. *John* 17.

7. Wherefore this Court was a type of practical worſhip, and ſo of our *Praying*, *Hearing*, and *Eating*, before God. There belonged to this Court ſeveral Gates, an *Eaſt*, a *South*, and a *North* Gate; and when the People of the Land went into this Court to *worſhip* they were not to go out at the Gate by which they came in, but out of the Gate over againſt it, to ſhew the true Chriſtians ſhould perſevere *right on*, and not turn back, what ever they meet with in the way. *He that entereth in by the way of the North Gate to worſhip, ſhall go out by the way of the South Gate: And he that entereth in by the way of the North Gate, he ſhall not return by the way of the Gate whereby he came in, but ſhall go forth over againſt it*, Ezek. 46. 9.

8. Theſe Courts were places of great delight to the *Jews*, as both *feigned* and *ſincere* profeſſiion is to thoſe that practiſe therein. Wherefore when the Jews did enter into theſe, they did uſe to do it with *Praiſe* and *Pipe*; as do both *Hypocrites* and ſincere ones.

So

So then when a man ſhall tread in both theſe Courts, and ſhall turn what he *ſeems* to be, into what he *ſhould* be in reality; then, and not till then, he treads them as he ſhould. For then he makes the outward Court, and his treading there, but a *paſſage* to that which is more inward and ſincere. But he that ſtayes in the outward one, is but ſuch an one as pleaſes not God, for that he wants the practiſe of what he Profeſſes with his Mouth.

XI. *Of the great Brazen Alter that ſtood in the inner Court of the Temple.*

IN the *Inner Court* ſtood the *great brazen Alter* which *Solomon* made. This is evident, for that when he kneeled upon the Scaffold there to pray, he kneeled before this Alter, ſee *Exod.* 40. 6, 29. 2 *Chron.* 6 13. 2 *Kings* 16. 14. *Joel* 2. 17.

2. This *Altar* ſeems to be placed about the middle of this *Court*, over againſt the Porch of the Houſe; and between it and the Temple was the place where *Zachariah* was ſlain. This *Alter* was called the *Alter of burnt Offering*. and therefore it was a *type* of Chriſt *in his Divinity*. For Chriſt's Body was our true *burnt Offering*, and therefore it was a tipe of Chriſt *in his Divinity*. For Chriſt's Body was our true burnt *Offering*, of which the bodies of the *Sacrificed Beaſts* was a *type*: now that *Altar* upon which his *Body* was offered,

offered, was his *Divinity* or *God-head*. For *that* and that *only*, could bear up that offering in the *whole* of its *ſufferings*, and that therefore, & that only, was to receive the *Fat*, the *Glory*. Hence it is ſaid, *He thorow the Eternal Spirit offered himſelf without ſpot to God*, Heb. 9. 14.

3. For Chriſt is Prieſt, and Sacrifice, and Alter, and All. And as a Prieſt he *Offered*, as a Sacrifice he *ſuffered*, and as God he ſupported his *Humanity*, in that ſuffering of all the pains it underwent, *Gal.* 1. 4. *Chap.* 2. 20. 1 *Pet.* 3. 18. *Heb.* 9. 14.

4. It was then Chriſts God-head, *not the Tree*, that was the Altar of burnt Offering, or that by which Chriſt Offered himſelf an Offering and a Sacrifice to God for a ſweet ſmelling Savor.

5. That it was *not the Tree*, is evident, for that could not *Sanctify the Gift*, to wit his *Body*; but Chriſt affirmeth, *That the Alter Sanctifieth the Gift:* And by ſo ſaying, he affirmeth, That the Altar on which he Offered his Offering, was greater then the Offering it ſelf, *Matt.* 23. 19.

Now the Body of Chriſt was the *Gift*, for ſo he ſaith, *I give my Fleſh for the Life of the World*, *John* 6.

But now, What thing is that which is *greater* then his *Body*, ſave the *Altar*, his Divinity, on which it was Offered? The *Tree* then

then was not the Altar which Sanctified this Gift, to make it of Vertue enough to make Reconciliation for Iniquity, *John* 6. 15. *Chap.* 17.19. *Heb.* 9.14. *Col.* 1.19,20,21.

Now ſince this Altar of burnt Offering was thus placed in the inner Court, it teaches us ſeveral things:

Firſt, That thoſe that come only into the outward Court, or that reſt in a bare appearance of *Chriſtianity*, do not, by ſo doing come to Jeſus Chriſt; for this Altar ſtands not there. Hence *John* takes notice only of the Temple & this Altar, and them that worſhip therein, and leaves out the outward Court, and ſo them that come no *further*, *Rev.* 11.1,2.

Secondly, This teaches us alſo, that we are to enter into that Temple of God, *by blood*. The *Altar*, *this Altar* of burnt offering, ſtood as Men went into the Temple, they muſt go by it: Yea there they muſt leave their offering, and ſo go in and worſhip, even as a token that they came *thither*, *by Sacrifice and by Blood*.

Thirdly, Upon this Altar *Solomon* at the dedication of the Temple, offered thouſands, both of Oxen and of Sheep; to ſignifie ſurely the abundant worth, and richneſs that would be in the blood of Chriſt to ſave when it ſhould be ſhed for us. For his bloud is ſpoken of with an *how much more*. *For if the blood of Bulls and Goats, and the aſhes of an Heifer ſprinkling*

ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, [how much more] ſhall the blood of Chriſt, who thorow the eternal Spirit offered himſelf without ſpot to God, Purge your Conſcience from dead works, to ſerve the living God, Heb. 9 14.2 Chro. 7. 5,6,7,8. Heb. 10.1,12.

Let us then, not dare to ſtop, or ſtay in the *Outward Court*, for there is not this Altar. Nor let us dare when we come into this Court, to be careleſs whether we look to this Altar or no. For 'tis by Blood we muſt enter; *for without ſhedding of Blood is no Remiſſion.* Let us alwayes then when we come hither, waſh our Hands in Innocency, *and ſo compaſs this Holy Altar*: For that by Chriſt who is the Altar indeed, we are reconciled to God. *This is looking to Jeſus*; this is coming to God by him, of whom this Altar and the Sacrifice thereon was a Type.

XII. *Of the Pillars that were before the Porch of the Temple.*

THere was divers Pillars belonging to the Temple: But in this place we are confined to ſpeak of only two; *Namely*, thoſe which ſtood before the Temple.

Theſe Pillars ſtood before the Porch, or entrance into the Temple, looking towards the *Altar*, the *Court*, and *Them* that were the *Worſhippers* there: Alſo they were a Grace & a Beauty to the Front of the Houſe.

1. Theſe

1. Theſe *Pillars* ſtood one on the Right-hand, and the other on the Left, at the door of the Porch of the Temple, and they had Names given them (you may be ſure) to ſignify ſomething. The Name of that on the Right-hand was called *Jachie*; (God ſhall Eſtabliſh:) And the Name of that on the Left-hand was *Boaz*, (in it is ſtrength) 1 *King.* 7. 21. 2 *Chron.* 3. 17.

2. Theſe two Pillars were Types of Chriſts Apoſtles, of the Apoſtles of Circumciſion, and of the Uncircumciſion. Therefore, the Apoſtle *Paul* alſo calleth them Pillars, *Gal.* 2. And ſaith, That that Pillar on the Right-hand was a Type of himſelf, and his Companions, who were to go to the Uncircumciſed and teach the *Gentles* the way of Life. *When* James, Cephas, *and* John *ſaith, He who ſeemed to be Pillars, perceived the Grace that was given unto me, They gave unto me and* Barnabas *the Right-hand of Fellowſhip, that we ſhould go unto the Heathen, and they unto the Circumciſion.* Gal. 2. 9.

So then, Theſe two Pillars were Types of theſe two Orders of the Apoſtles in this their divers Service for God.

3. And that *Paul* and *Barnabas* was ſignified by thoſe *on the Right-hand*, To wit, To be the Apoſtles of the *Gentles*, He ſheweth again, where he ſaith, *I am the Miniſter of Chriſt*

Chriſt to the Gentiles, miniſtering the Grace of God, that the Offering up of the Gentiles *might be acceptable, being ſanctified by the Holy Ghoſt.* Rom. 11. 13. chap. 15. 16.

4. And ſince the Name of this Pillar was *Jachin* (*God ſhall Eſtabliſh*) as it ſheweth that Oppoſition ſhall attend it; ſo alſo, That God would bleſs his Word Preached by them to the *Gentiles*, to the Converſion of Numbers of them, *Mauger all the Oppoſition of the Enemy.*

5. This is further implyed, for that they were made of *Braſs*; as he ſaith of the Prophet, *I have made thee a fenced brazen Wall, an Iron Pillar*; And their fightlng againſt thee ſhall nothing at all prevail. Wherefore *Paul* ſays of himſelf, *I am ſet for the Defence of the Goſpel*, That the Truth thereof might continue with you, *Phil.* 1. 17. *Gal.* 2. 5.

XIII. *Of the Height of theſe Pillars, that thus ſtood before the Porch of the Door of the Temple*

THe Pillars were eighteen Cubits high a piece, and that is a high, yea as high again, as the higheſt Gyant that ever we read of in the Word: For the higheſt of which we read, was but *ſix Cubits and a ſpan.*

True, the *Bedſtead* of *OG* was *nine Cubits long*, but I trow, the *Gyant himſelf* was ſhorter, *Deut.* 3. 11. 2 *Chron.* 3. 15. But put

the longeſt to the longeſt, and ſet the one upon the ſhoulders of the other, and yet each Pillar was higher than they.

We have now, as I know of, but few that remain of the remnant of the Gyants, and though they boaſt, as if they were higher than *Agag*, yet theſe Pillars are higher than they.

Theſe Pillars are the higheſt, you may equal them; *and an inch above, is worth an ell below.* The height therefore of theſe Pillars is, to ſhew us what high dignity God did put upon thoſe of his Saints, whom he did call to be Apoſtles of the Lamb: For their Office and Call thereto, *is the higheſt in the Church of God.* Theſe Men, I ſay, were made *thus* high by their being *caſt in ſuch a mould*: of that which added yet further to their height, we will ſpeak anon: we only ſpeak now of the high Call, by which *they*, and *only* they were made capable of Apoſtolical Authoity. The Apoſtles were ſent *immediately*, their Call was *extraordinary*, their *Office* was *Univerſal*, they had *alike* power in all Churches, and their *Doctrine* was infallible. *Acts* 26. 16. 1 *Cor.* 9. 1. *Gal.* 1. 1. 1 *John* 1. 1, 2, 3. *John* 2. 23.

And what can our pretended Gyants do, or ſay, in compariſon of theſe? The truth is, all other Men to theſe are *dwarfs*; are low

low, dark, weak, and beneath, not only as to *Call* and *Office*; but alſo as to Gifts and Grace. This ſentence, *Paul an Apoſtle of Jeſus Chriſt*, drowneth all. What now are all other titles of *grandure* and *greatneſs*, when compared with this one ſentence.

True, the Men were but mean in themſelves, for what is *Paul*, or *Apollo*, or what was *James* or *John*? Yet by their Call to that Office, they were made higheſt of all in the Church. Chriſt did raiſe them *eighteen Cubits high*, not in conceit, for ſo there are many higher than they, but in Office, and Calling, and Divine Authority.

And obſerve it, theſe ſtand at the door, at the entering into the Temple of God, at which they enter that go in thither to worſhip God to ſhew that all right worſhip, and that which will be acceptable to God, is by, or according to their Doctrine.

XIV. *Of the Chapiters of the Pillars of the Temple.*

THere was alſo two *Chapiters*, made for the Pillars of the Temple: for each, one; and they were *five Cubits high apiece*. Theſe were for the adorning of the Pillars, and therefore were Types and Shadows of that abundance of Grace which God did put upon the Apoſtles after the Reſurrection of

our Lord. Wherefore, as he ſaith here, the *Chapiters* were *upon the Pillars*; ſo it ſaith, that great Grace *was upon all the Apoſtles*, Acts 4. 33.

Theſe *Chapiters*, had belonging to them *a bowl* made *Pumil-faſhion*, and it was placed upon the head of them, perhaps to ſignifie their *aptneſs* to receive, and *largeneſs* to contain of the dew of Heaven, that ſhadow of the Doctrine of the Goſpel, which Doctrine the Apoſtles, as the chief, were to receive, and hold forth to the World for their converſion. Hence, as the Bowls were capable to *receive the dew* of Heaven, theſe are ſaid to *receive grace*, an Apoſtleſhip for obedience to the faith among all Nations, for his name, *Rom.* 1. 5. 1 *King.* 7. 16, 42. 2 *Chron.* 4. 33. *Deut.* 32. 1. *Rom.* 15. 29.

There was alſo upon theſe Chapiters a *Net-work* or *Nets* like unto *Checker-work*, which ſtill added to their luſtre. Theſe *Nets* were they which ſhewed for what intent the Apoſtolical Office was ordained; namely, that by their preaching they might bring many Souls to God. And hence Chriſt calls them *Fiſher-men*, ſaying, *Ye ſhall catch men*, Matt. 4. 19. Mar. 1. 17. Luk. 5. 10. and 2 Cor. 12. 16.

The World is compared, to *a Sea*; Men, to *Fiſhes*; and the Goſpel, to a *Net*. *Ezek.*

47.

47. 10, 11, 12, 13, 14. *Matt.* 13. 47, 48, 49, 50. As therefore Men catch Fiſh with a Net, ſo the Apoſtles caught Men by their Word, which word, as I told you, to me ſignified by this *Net-work*, upon the top theſe Pillars. See therefore the Miſtery of God in theſe things.

XV. *Of the Pomgranates adjoyned to theſe Nets on the Chapiters.*

THere was alſo joyned to theſe *Nets* upon the top of theſe Pillars, *Pomegranates* in abundance, four hundred for the *Net-work*: Pomegranates, you know are *beautiful* to *look* on, *pleaſant* to the *palate*, *comfortable* to the ſtomach, and *chearing* by their Juice, 1 *King.* 7. 42. *Song.* 4. 3. *chap.* 8. 2. *chap.* 4. 13. *chap.* 6. 11. *chap.* 7. 12. There was to be two rowes of theſe *Pomegranates, for one Net-work*, and ſo two rowes of them for the other.

And this was to ſhew that the *Net of the Goſpel* is not an *empty* thing; but is ſufficiently *baited* with ſuch varieties, as are apt to allure the world to be catched by them. The Law is *But a ſound of words*, but the Goſpel is not ſo: that is *baited* with *Pomegranates*; with *variety of excellent things*. Hence 'tis called the Goſpel *of the Kingdom*; and the Goſpel *of the* Grace *of* God; becauſe it is, as it were, *baited* with Grace *and* Glory, that ſinners

ſinners may be allured, and may be taken with it to their Eternal Salvation, *Matt.* 24. 14. *Acts* 20. 24.

Grace and glory, grace and glory! theſe are the *Pomegranates* with which the word of the Goſpel is *baited*, that ſinners may be taken and ſaved thereby. The argument of old was, *Milk and Hony*, that was, I ſay, the alluring bait, with which *Moſes* drew ſix hundred thouſand out of *Egypt*, into the Wilderneſs of old, *Exod.* 3. 8. But behold we have *Pomegranates*, two rowes of *Pomegranates*: grace and a kingdom, as the *bait* of the holy Goſpel; no wonder then, if when Men of skill did caſt *this* Net into the *Sea*, ſuch numbers of Fiſh have been catcht, even by one Sermon, *Acts* 2. They baited their Nets with *taking* things, things *taking* to the *eye* and *taſte*.

Nets are truly inſtruments of Death, but the Net of the Goſpel *doth catch to draw from* Death, wherefore *this Net* is contrary. Life & Immortality is brought to light thorough this. No marvel then, if Men are ſo glad, and that for gladneſs they leap like Fiſhes in a Net, when they ſee themſelves catcht in this Drag of the holy Goſpel of the Son of God. They are catcht from Death and Hell, catcht to live with God in Glory.

XVI.

XVI. *Of the* Chaines *that were upon theſe Pillars that ſtood before the Temple.*

AS there were *Nets* to *catch*, and *Pomegranates* to *bait*, ſo there were Chaines belonging to theſe Chapiters on theſe *Pillars*. *And he made* Chaines, *as in the Oracle, and put them upon the head of the Chapiters*, 2.Chr.3.16

But what were theſe Chains a type of? I anſwer, They were (perhaps) a type of thoſe bonds which attend the Goſpel, by which Souls *taken*, and *tied* faſt to the *horns* of the Alter. Goſpel-grace, and Goſpel *Obligations*, are *ties* and *binding* things: They can hold thoſe that are *entangled* by the Word. *Love is ſtrong as death, bands* of love and the *cords* of a Man, and Chains take hold on them that are taken by the Goſpel, *Hoſ.* 11. *Song* 8. 6.

But this ſtrength to binde, lieth not in outward force, but in a ſweet conſtraint, by vertue of the diſplays of undeſerved love. *The love of* Chriſt *conſtraineth us*: 2 Cor. 5. Wherefore as you find the *Nets* ſo the Chaines had *Pomegranates* on them. *And he made an hundred Pomegranates, and put them upon the* Chains, 2 Chr. 3. 16. The Chains then had baits, as well as the Nets, to ſhew that the Bands of the Goſpel are unreſiſtable *goodneſſes*: Such with which men *love to be bound*, and ſuch as they *pray they may be held*

faſt by. He binds his *Foal to the Vine*, his Saint unto this Saviour, Gen. 49. 11.

By theſe Chains there is therefore ſhewed what ſtrength there is in Goſpel-*charms*, if once the *Adder* doth but hear them; never Man yet was able to reſiſt them that well did know the meaning of them. They are mighty to make poor Men obedient, and that in Word and Deed.

Theſe Chains were ſuch *as was in the Oracle*, to ſhew that Goſpel-bonds are ſtrong, as the *Joys* of *Heaven*, and as the *glories* there, can make *them Chains as in the Oracle, as in the moſt holy place.* 'Tis Heaven that binds ſinners on Earth, to the Faith and Hope of the Goſpel of Chriſt.

XVII. *Of the Lillie-work which was upon the Chapiters, that were upon theſe Pillars of the Temple.*

THeſe Pillars were alſo adorned with *Lilie-work*, as well as with Pomegranates and Chains. *Chapiters alſo which were upon the top of the Pillars were of Lilie-work: ſo was the work of the Pillars finiſhed*, See 1 *King.* 7. 19. 22.

This *Lilie-work* is here put in on purpoſe, even to ſhew us how far off thoſe that were to be the true Apoſtles of the Lamb ſhould be from ſeeking carnal things, or of making their preaching a *ſtalking-horſe* to worldly greatneſs, and that preferment. There was

Lilie-work

Lilie-work upon them: That is, they lived upon the bounty and care of God, and was content with that glory which he had put upon them. *The Lilies*, ſaith Chriſt, *they toyl not, neither do they ſpin, and yet* Solomon *in all his glory was not arrayed like one of theſe*, Matt. 6.28, 29. Luke. 12. 28, 29.

Thus therefore theſe Pillars ſhew, that as the Apoſtles ſhould be fitted and qualified for their work: They ſhould be alſo from cares and worldly cumber, they ſhould be content with God's providing for them, even as the goodly *Lilies* are. And as thus prepared, they were ſet in the front of the Houſe, for all Miniſters to ſee and learn, and take example of them how to behave themſelves as to this World, in the performing of their office.

And that which gives us further light in this, is that this *Lilie-work* is ſaid by divine Inſtitution, to be placed *over againſt the belly*, the belly of the Pillars, a type of ours: 1 *King.* 7. 20.

The *belly* is a *craving* thing; and theſe things, ſaith the Text, were placed over *againſt the belly*, to teach that they ſhould not humour, but put check unto the *havings* and *cravings* of the belly, or to ſhew that they need not do it, for that he that calls to his work will himſelf provide for the *belly*. 'Tis

ſaid of the Church, that *her belly is as a heap of Wheat ſet about with Lilies*, Song 7.2. To ſhew that ſhe ſhould without covetouſneſs have ſufficient, if ſhe would caſt all her care upon God, her great Provider; This the Apoſtles did, and this is their glory to this day.

So was the work of the Pillars finiſhed. To live *Lilie-lives*, it ſeems is the glory of an Apoſtle, and the compleating of their Office and Service for God. But this is directly oppoſite to the belly, *over againſt the belly*, and this makes it the harder work. But yet ſo living is the way to make all that is done *ſweet-ſcented*, to thoſe that be under this care. Covetouſneſs makes a Miniſter ſmell *frowiſh*, and look more like a greedy Dog, than an Apoſtle of Jeſus Chriſt. *Judas* had none of this *Lilie*-work, ſo his name ſtinks to this day. *He that grows like the Lilie ſhall caſt forth his ſcent like Lebanon, his branches ſhall ſpread, and his beauty ſhall be as the Olive-Tree, and his ſmell as Lebanon.*

Thus lived Chriſt, *firſt*; and thus the Apoſtles, *next*; nor can any other, as to this live like, or be compared to them. They coveted no Man's *Silver* or *Gold*, or *Apparel*. They lived like Lilies in the World, and did ſend forth their ſcent as *Lebanon*.

Thus you ſee of whom theſe Pillars were

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a ſhadow, and what their *height*, their *Chapiters*, their *Bowles*, their *Nets*, their Chaines, their *Pomegranates*, and their *Lilie-work* did ſignifie, and how *all* was moſt ſweetly anſwerd in the Antitype. Theſe were Men of the firſt rate, the Apoſtles, I mean, were ſuch.

XVIII. *Of the faſhion of the Temple*

1. OF the length and breadth of the Temple, I ſhall ſay nothing: But as to the height thereof, there methinks I ſee ſomething. *The Temple was higher then the Pillars*, and ſo is the Church then her Officers; I ſay, conſider them ſingly as Officers (though inferiour as to gifts and Office) for as I ſaid before of Miniſters in general, ſo now I ſay the ſame of the Apoſtles, though as to Office they were the higheſt, yet the *Temple* is above them. Gifts and Office, make no Men, *Sons of God*; as ſo, they are but Servants: Though theſe were ſervants of the higheſt form. 'Tis the Church as ſuch, that is the *Lady*, a *Queen*, the *Bride*, the Lamb's *Wife*, and Prophets, Apoſtles and Miniſters, *&c.* are but *Servants*, *Stewards*, *Labourers*, for her good, *Pſal.* 45. 9. *Revel.* 19. 7. 1 *Cor.* 3. 5. *chap.* 4. 1, 2.

As therefore the *Lady* is above the *Servant*, the *Queen* above the *Steward*, or the *Wife* above all her Husband's *Officers*, ſo is the Church,

Church, *as ſuch* above theſe Officers. The *Temple* was higher than the Pillars.

2. Again, as the Temple was higheſt, ſo it enlarged it ſelf ſtill upward: for as it aſcended in height, ſo it ſtill was *wider* and wider: even from the loweſt Chambers, to the top.

The firſt Chambers were but *five* Cubits broad, the middle ones were *ſix*, but the higheſt were *ſeven* Cubits (1 *King.* 6. 5, 6.) the Temple therefore was round about above, ſome Cubits wider then it was *below*: *For there was an enlarging and aſcending about ſtill upward to the ſide Chambers; for the winding about was ſtill upward round about the houſe: therefore the breadth of the Houſe was ſtill upward, and ſo encreaſed from the loweſt Chambers to the higheſt by the midſt*, Ezek. 41. 7.

And this was to ſhew us that God's true Goſpel-Temple, which is his Church, ſhould have its enlargedneſs of heart *ſtill upward*, or moſt for *Spiritual* and *Eternal* things; wherefore, he ſaith, *Thy heart ſhall fear and be* enlarged; that is, be moſt affected with things above *where Chriſt ſitteth on the right hand of God*, Iſa. 60. 5. Coloſ. 3. 2, 3. Indeed, it is the nature of Grace to enlarge it ſelf ſtill upward, and to make the heart wideſt for the things that are above.

The Temple therefore *was narroweſt downwards*, to ſhew that a little of Earth, or this World,

World, ſhould ſerve the *Church* of *God*. And *having food, and rayment*, let *us be therewith content*.

But now, *upwards*, and as to heavenly things, we are commanded to be *covetous*, as to them, and after them to *enlarge* our ſelves, both by the faſhion of the Temple, as by expreſs words, 1 *King*. 4. 29. *Iſa*. 60. 5. *Philip*. 3. 14. 1 *Cor*. 12. 31. 1 *Tim*. 6.8. *Pſal*. 119.32.

Since then the Temple was wideſt *upward*, let us imitate it, and have our converſation in Heaven. Let our *eyes*, our *ears*, our *hands*, and *hearts*, our prayers, and groans be moſt for things above. Let us open our mouths, as the ground that is chapt, doth for the latter rain, for the things that are eternal, *Job* 29. 23. Pſal. 81. 10.

Obſerve again, that the loweſt parts of the Temple were the narroweſt *parts* of the Temple: So thoſe in the Church who are neareſt, or moſt concerned *with earth*, are the moſt narrow ſpirited, as to the things of God. But now let even ſuch an one be taken up higher, to above, to the uppermoſt parts of the *Temple*, and there he will be enlarged, and have his heart ſtretcht out. For the Temple you ſee was wideſt upwards, the higher, the more it is enlarged. Paul being once caught up into Paradice, could not but be there enlarged, 2 *Cor*. 12.

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One may ſay of the faſhion of the Temple, as ſome ſay of a lively Picture, *it ſpeaks.* I ſay, its form and faſhion ſpeaks, it ſays to all Saints, to all the Churches of Chriſt, Open your hearts for Heaven, be ye enlarged upwards.

I read not in Scripture of any houſe, but this that was thus enlarged upwards, nor is there any where, ſave only in the Church of God, that which doth anſwer this ſimilitude.

All other are wideſt downward, and have the largeſt heart for *earthly* things: The Church only is wideſt upward, and has its greateſt enlargements towards Heaven.

XIX. *Of the outward glory of the Temple.*

I Do alſo think, that as to this, there was a great expreſſion in it. I mean, a voice of God, a voice that teacheth the New Teſtament Church to carry even conviction in her outward uſeages that I ſay might give conviction to the World. And beſides, this of its enlarging *upwards*, there was ſuch an outward beauty and glory put upon it, as was alluring to beholders: The ſtones were curiouſly carved, and excellently joyned together; its outward ſhew was white & glittering to the dazling of the eyes of beholders; yea, the Diſciples themſelves were taken with it, 'twas ſo admirable to behold. Hence 'tis

'tis said they came to Christ to shew him the building of the Temple: *Master*, said they, *see what manner of stones, and what buildings are here* Matt. 24. 1. Mark 13. 1. Luk. 21. 5. And hence it is said that *Kings*, & the *mighty* of the earth, were taken with the glory of it. *Because of thy Temple at Jerusalem, shall kings bring presents unto thee*: as it is *Psal.*68.29,31. Kings; Gentile kings, they shall be so taken with the sight of the outward glory of it; for they were not suffer'd to go into it: No uncircumcised were admitted in thither. It was therefore with the outward glory of it, with which the beholders were thus taken.

Her enlarging *upward*, as that was to shew us what the inward affections of Christians should be, *Col.* 3. 1, 2, 3. So her curious outward adorning and beauty, was a Figure of the beautious and holy conversation of the godly. And 'tis brave when the World are made to say of the *Lives* and Conversations of Saints, as they were made to say of the Stones and outward building of the *Temple*, *Behold what Christians, and what goodly Conversations are here!* I say 'tis brave, when our *light so shines before men, that they seeing our good works shall be forced to glorifie our Father which is in Heaven*, Matt. 5. 16.

Hence this is called our *adorning* wherewith we adorn the Gospel, and that by which we *beautifie* it, *Tit.* 2. 10. This,

This, I say, is taking to beholders, as was this goodly outside of the Temple. And without this, what is to be seen in the *Church* of God? Her inside cannot be seen by the World, but her outside may. Now her outside is very homely and without all beauty, save that of the holy Life; this only is her visible goodliness. *This puts to silence the ignorance of foolish men.* This allureth others to fall in love with their own Salvation, and makes them fall in with Christ against the Devil, and his Kingdom.

XX. *Of the Porch of the Temple.*

WE come next to the Porch of the Temple, that is commonly called *Solomon's*.

1. This Porch was in the Front of the House, and so became the common way into the Temple, 1 *King.* 6. 3. 2 *Chron.* 3. 4.

2. This Porch therefore was the place of reception in common for all, whether Jews or religious Proselites, who came to *Jerusalem* to worship, *Acts* 3. 11. *chap.* 5. 12.

3. This *Porch* had a Door or Gate belonging to it, but such as was seldom shut except in declining times, or when Men put themselves into a rage against those better than themselves, 2 *Chron.* 29. 7. *Acts* 21. 28, 29, 30.

4. This Gate of this Porch was called *Beautiful*, even *the beautiful gate of the Temple*, and

and was that at which the *lame man* lay, to beg for an Alms of them that went in thither to worſhip, *Acts* 3. 1, 2, 10.

Now then, ſince this Porch was the common place of reception for all worſhipers, and the place alſo where they laid the Beggars. It looks, as if it were to be a type of the Churches *boſom for Charity*. Here the Proſelites were entertained, here the Beggars were *relieved*, and *received Alms*. Theſe Gates were ſeldom ſhut, and the Houſes of Chriſtian compaſſion ſhould be always open. This therefore *beautified* this Gate, as Charity beautifies any of the Churches. Largeneſs of heart, and tender *compaſſion* at the *Church-door*, is excellent. It is the bond of perfectneſs, 1 *Cor.* 12. *ult. chap.* 13. 1, 2, 3, 4. *Heb.* 13. 1, 2. 3 *Joh.* 5. 6, 7. *Col.* 3. 14.

The Church-Porch to this day is a coming in for Beggars, and perhaps this practice at firſt was borrowed from the Beggars lying at the Temple-gate. This Porch was large, and ſo ſhould the Charity of the Churches be. It was for length, the bredth of the Temple, and of the ſame ſize with the Holieſt of all, 1 *King.* 6. 3. 2 *Chron.* 3. 4, 5, 6, 7, 8.

The firſt might be to teach us, in Charity we ſhould not be nigardly, but according to the bredth of our ability, we ſhould extend it to all the Houſe, and that in our ſo doing

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the very emblem of Heaven is upon us, of which the Holieſt was a Figure *As therefore we have opportunity, let us do good to all*, &c.

It is a fine ornament to a true Church, to have a large *Church-porch*, or a wide boſom for reception of all that come thither to worſhip. This was commanded to the Jews, and their glory ſhone when they did accordingly. *And it ſhall come to paſs in what place the ſtranger ſojourneth, there ſhall ye give him his inheritance, ſaith the Lord God*, Ezek. 47. 23.

This Porch was as I ſaid, not only for length, the bredth of the Temple, and ſo the length and bredth of the Holieſt: But it was if I miſtake not, for height, *far* higher then them both. For the holy place was but *thirty* Cubits high, and the moſt Holy but *twenty*: but the Porch was in height an hundred and twenty Cubits. This beautiful Porch therefore was four times as high as was the Temple it ſelf; 1 *King.* 6. 2, 20. 2 *Chron.* 3. 4.

One excellent ornament therefore of this Temple was, *for that it had a Porch ſo high*, that is ſo famous for height: ſo high as to be ſeen afar off. *Charity*, if it be rich, runs up from the Church like a *Steeple*, and will be ſeen afar off; I ſay, if it be rich, large, and abounds. *Chriſt's Charity* was blazed abroad, 'twas ſo high no Man could hide it, and the

Charity

Charity of the Churches will be ſeen from Church to Church, yea, and will be ſpoken of to their commendations in every place, if it be warm, fervent, and high; *Mark* 7. 36. 2 *Cor.* 8. 24. *chap.* 9. 2, 13, 14.

XXI. *Of the Ornaments of the Porch of the Temple.*

THere were three things belonging to the Porch, beſides its height, that was an Ornament unto it.

I. It was over laid within with Gold.
II. It had the Pillars adjoyned unto it.
III. It was the inlet into the Temple.

Firſt, It was over-laid with Gold *oft-times* was a type of grace, and particularly *of the grace of* love. That in *Solomon*'s Chariot called Gold, is yet again mentioned by the name, Love: Song 3.9,10. As it is in the Church, the grace of Love is as Gold: 'Tis the greateſt, the richeſt of Graces, and that which abides for ever; Hence they that ſhew much love to Saints, are ſaid to be *rich*; 1 *Tim.* 6. 17, 18, 19. And hence Charity is called a treaſure, a treaſure in the heavens, Luk. 12. 33, 34. Love is a golden Grace, let then the Churches, as the Porch of the Temple was, be in-laid with love, as gold.

Secondly, It had the Pillars adjoyned to it, the which, beſides their ſtatelineſs, ſeem to

to be there typically to teach example. For there was ſeen by the ſpace of four Cubits, their Lilie-work in the Porch, 1 *King.* 7. 19.

Of their Lilie-work, I ſpake before now that they were ſo placed, that they might be ſeen in the Porch of the Houſe, it ſeems to be for example to teach the Church, that ſhe ſhould live without worldly care, as did the Apoſtles, the firſt Planters of the *Church.* And let Miniſters do this, they are now the Pillars of the Churches, and they ſtand before the Porch of the Houſe, let them alſo ſhew their *Lilie-work* to the Houſe, that the *Church* may learn of them to be without carefulneſs, as to worldly things, and alſo to be rich in love, & charity towards the brethren.

A covetous Miniſter is a baſe thing, a Pillar more ſymbolizing *Lot's Wife*, than an *holy Apoſtle* of Jeſus Chriſt, let them, ſince they ſtand at the door, and ſince the eyes of all in the Porch are upon them, be Patterns, and Examples of good works; 1 *Tim.* 6. 10, 11, 12. *Tit.* 2. 7.

Thirdly, Another Ornament unto this Porch, was, that it was an *inlet* into the Temple. Charity is it which receiveth *Orphans*, that receiveth the poor and afflicted into the Church; worldly love, or that which is carnal, ſhuts up bowels, yea and the *Church-doors* too, againſt the poor of the Flock: Wherefore

Wherefore look that this kind of love be never countenanced by you. Crave that rather which is a fruit of the Spirit.

O Churches, let your Miniſters be beautified with your love, that they may beautifie you with their love; and alſo be an Ornament unto you, and to that Goſpel they miniſter to you, for Jeſus Chriſt's ſake.

XXII. *Of the Aſcent, by which they went up into the Porch of the Temple.*

1. THis Porch alſo had certain *ſteps*, by which they went up into the Houſe of the Lord. I know not directly the number of them. Though *Ezekiel* ſpeaks ſomething about it, *Ezek.* 40. 38, 39. Hence when Men went to worſhip in the Temple, they were ſaid, *To go up into the houſe of the Lord*, Iſa 38.22

Theſe ſteps which were the *aſcent* to the Temple, were *So curiouſly* ſet, and alſo *finely* wrought, that they were amazing to behold. Wherefore when the Queen of *Sheba*, who came to prove *Solomon*'s wiſdom, *ſaw the houſe which he had built, and his aſcent by which he went up into the houſe of the Lord, ſhe had no more ſpirit in her.* She was by that ſight quite drowned, and overcome; 1 *King.* 10. 4,5.

2. Theſe ſteps, whether Cedar, Gold, or Stone, yet that which added to their adornment was, *the wonderment of a Queen.* And whatever

whatever they were made of, to be ſure they were a ſhadow of thoſe ſteps, which we ſhould take *to*, and *in* the houſe of God. *Steps of God*, Pſal. 85. 13. *Steps ordered by him*, Pſal. 37. 23. *Steps ordered in his Word*, Pſal. 119. 133. *Steps of faith*, Rom. 4. 12. *Steps of the Spirit*, 1 Cor. 12. 18. *Steps of truth*, 3 John 4. *Steps waſht with butter*, Job 29.6. *Steps taken before, or in the preſence of God. Steps bounted & bounded* by a *Divine Rule*. Theſe are *ſteps* indeed.

3. There are therefore no ſuch *ſteps* as theſe to be found any where in the World. A *ſtep* to *honour*, a *ſtep* to *riches*, a *ſtep* to *worldly glory*, theſe are every where; but what are theſe to the ſteps by which Men do *aſcend*, or go *up* to the Houſe of the Lord?

He then that entereth into the Houſe of the Lord, is an *aſcending* man; as it is ſaid of *Moſes*, he went *Up into the Mount to God*. It is aſcending, to go into the Houſe of God. The World believe not this, they think 'tis going *downward* to go *up* to the houſe of God, but they are in a horrible miſtake.

The ſteps then by which Men went up into the Temple, are, and ought to be oppoſed to *thoſe* which Men take to their luſts and empty glories. Hence ſuch ſteps are ſaid, not only to decline from God, but to take hold of the *path to death*, and *hell*, Pſal. 44. 18. Prov. 2.18. chap. 55. chap. 7. 25,26,27.

The

The ſteps then by which Men went up to the Houſe of the Lord, were *ſignificative* of thoſe ſteps which Men take, when they go *to God*, to *Heaven*, and *Glory*, for theſe *ſteps were* the way to *God*, to *God* in his holy Temple.

But how few are there, that as the Queen of the South, are taken with theſe goodly ſteps. Do not moſt rather ſeek to puſh away our feet from taking hold of the Path of Life, or elſe lay ſnares for us in the way? But all theſe notwithſtanding, the Lord guide us in the way of his ſteps, they are goodly ſteps, they are the beſt.

XXIII. *Of the Gate of the Porch of the Temple.*

1. THE Porch, at which was an aſcent to the Temple, had a *Gate* belonging to it. This Gate, according to the Prophet *Ezekiel, was ſix Cubits wide.* The Leaves of this Gate was double one folding this way, the other folding that; *Ezek.* 40. 48.

Now here ſome may object, and ſay, *Since the way to God by theſe doors were ſo wide*, why doth Chriſt, ſay *the way* and *gate is narrow?*

Anſwer, The ſtraightneſs, the narrowneſs, muſt not be underſtood of the Gate ſimply, but becauſe of that cumber that ſome Men carry with them, that pretend to be going to Heaven. Six Cubits! What is ſixteen Cubits to him who would enter in here with all the

the World on his back? The young Man in the Gospel, who made such a noise for Heaven, might have gone in easie enough; for in six Cubits breadth there is room, but poor Man, he was not for going in thither, unless he might carry in his Houses upon his shoulder too, and now the Gate was strait: *Mark.* 10. 17, 18, 19, 20, 21, 22.

Wherefore he that will *enter* in at the *Gate* of Heaven, of which this *Gate* into the Temple *was a type*, must go in by himself, and not with his bundles of *trash* on his back, and if he will go in thus, he need not fear, there is room. The *righteous Nation that keepeth the truth, they shall enter in*; Isa. 26. 2.

2. They that enter in at the Gate of the inner Court must be clothed in fine Linnen, how then shall they go into the Temple, that carry the clogs of the dirt of this World at their heels. *Thus saith the Lord, No stranger uncircumcised in heart, or uncircumcised in flesh, shall enter into my Sanctuary*; Ezek. 44. 9.

3. The wideness therefore of this Gate is for this cause here made mention of, to wit, to encourage them that would gladly enter thereat. according to the mind of God and not to flatter them that are not for leaving of all for God.

4. Wherefore let such as would go in remember that here is room, even a Gate to enter

enter in at, *six Cubits wide.* We have been all this while but on the outside of the Temple, even in the Courts of the House of the Lord, to see the beauty and glory that is there. The beauty hereof made Men cry out, and say, *How amiable are thy Tabernacles, O Lord of Hosts! My Soul longeth, yea fainteth for the Courts of the Lord*; and to say, *A day in thy Courts is better than a thousand; Psal.* 84. 1, 2, &c.

XXIV. *Of the Pinacles of the Temple.*

1. THere was also several *Pinacles* belonging to the *Temple. These Pinacles stood* on the top *aloft, in the air*, and were sharp, and so difficult to stand upon: what men say of their number and length, I wave, and come directly to their signification.

2. I therefore take *those Pinacles* to be types of those *lofty, airy Notions*, with which some Men delight themselves, while they hover like Birds, above the solid and godly truths of Christ. Satan attempted to entertain Christ Jesus with this *type*, and *ant type*, at *once*, when he set him on one of the *Pinacles* of the Temple, and offered to thrust him upon a false confidence in God, by a false and unsound interpretation of a Text, *Matt.* 4. 5, 6. *Luke* 4. 9, 10, 11.

3. You have some men cannot be content to worship *in the Temple*, but must be aloft,

no Place will ſerve them, but *Pinacles*, Pinacles; that they may be ſpeaking *in* and *to* the *air*, that they may be promoting their heady Notions, inſtead of ſolid truth; not conſidering that now they are where the Devil would have them be, they *ſtrut* upon their points, their Pinacles, but let them look to it, there is difficult ſtanding upon pinacles, their *Nick*, their *Soul*, is in danger. We read, God is *in* his Temple, not *upon theſe* Pinacles, *Pſal.* 11. 4. Hab. 2. 20.

4. 'Tis true, Chriſt was once upon one of theſe, but the *Devil* ſet him there, with *intent* to have daſht him in pieces by a fall, and yet even then told him, if he would venter to tumble down, he *ſhould be kept from daſhing his foot againſt a ſtone*, To be *there*, therefore, was one of *Chriſt's* temptations, conſequently one of Satan's ſtratagems, nor went he thither of his own accord, for he knew that *there* was *danger*, *he loved not* to *clamber Pinacles*.

5. This ſhould teach Chriſtians to be *low*, and little in their own eyes, and to forbear to intrude into airy and vain ſpeculations and to take heed of being puffed up with a foul and empty mind.

XXV. *Of the Porters of the Temple.*

1. THere were *Porters* belonging to the Temple. In *David's* time their num-

ber

ber was four thousand Men: 1 *Chron.* 23. 5.

2. The *Porters* were of the *Levites*, & their work was *to watch at every Gate of the house of the Lord.* At the Gate of the *outward Court*, at the *Gates* of the inner *Court*, & at the *Door* of the Temple of the Lord, 2 *Chro.* 35. 15.

3. The work of the Porters, or rather the reason of their *watching*, was to look that *none* not duly qualified, entered into the House of the Lord. *He set*, saith the Text, *Porters at the Gates of the house of the Lord, that none which was unclean in anything should enter in*, 2 *Chro.* 23. 19.

4. The excellency of the *Porters*, lay in these three things; their *watchfulness*, *diligence*, & *valour*, to make *resistance* to those that as unfit would attempt to enter those *Courts*, & the *house* of *God*, 1 *Chron.* 26. 6. *Mark* 13. 34.

5. These Porters were types of our Gospel Ministers, as they are set to be *Watch-men* in and over the Church, and the holy things of God. Therefore as Christ gives to every Man in the Church his work, *so he commands the Porter to watch*, Isa. 21. 11. Ezek. 3. 17. Chap. 33. 7. Acts 20. 17, 28, 29, 30, 31, 2 Tim. 4. 5. Revel. 3. 2, 3.

6. Sometimes every awakened Christian, is said to be a Porter, and such at Christ's first knock open unto him immediately, *Luke* 12. 36, 37, 38, 39.

7. The heart of a Christian is also some-

time called the Porter, for that when the true Shepherd comes to it, to him, it, this porter, openeth also, *Joh.* 10. 3.

8. This last has the Body for his *Watch-house*, the *Eyes*, and *Ears*, for his Port-holes: the *Tongue* therewith to cry, *Who comes there?* as also to call for aid, when any thing unclean shall attempt with force and violence to enter in, to defile the house.

XXVI. *Of the charge of the Porters of the Temple more particularly.*

1. THe charge of the porters was to keep their Watch, in *four-square*, even round about the Temple of God. Thus it was ordained by *David*; before him by *Moses*, and after him by Solomon *his Son*, 1 *Chron.* 9. 24. *Numb.* 3. 2 *Chro.* 23. 19. *chap.* 35. 15.

2. The Porters had, some of them, the charge of the *Treasure-chambers* some of them had the charge of the ministring Vessels; even to bring them in and out by tale. Also the opening and shutting of the Gates of the house of the Lord, was a part of their Calling and Office.

1. I told you the Porters were types of our Gospel-Ministers, as they are Watchmen, *in*, and *over* the house of God; and therefore in that they were thus to watch round about the Temple, What is it, but to shew

ſhew, how diligent Satan is, to ſee if he may get in ſomewhere, by ſome means to defile the Church of God. He goes round and round, and round us, to ſee if he can find a *Hog-hole* for that purpoſe.

2. This alſo ſheweth that the Church of it ſelf, without its *Watch-men*, is a weak, feeble, and very helpleſs thing; What can the *Lady*, or Miſtreſs do, to defend her ſelf againſt Thieves, and ſturdy Villains, if there be none but ſhe at home? 'Tis ſaid *when the Shepherd is ſmitten, the ſheep ſhall be ſcattered.* What could the Temple do without its *Watch-men?*

3. Again, in that the Porters had charge of the *Treaſure-chambers* (as it is, 1 *Chro.* 9. 26.) It is to intimate, that the Treaſures of the Goſpel are with the Miniſters of our God; and that the Church next to Chriſt, ſhould ſeek them at *their* mouth. *We have this Treaſure in earthen Veſſels*; ſaith *Paul*, and they are *ſtewards* of the *manifold myſteries of God*, 1 Cor. 4. 1. 2 Cor. 4. 7. 1 Pet. 4. 10. *Epheſ.* 4. 11, 12, 13.

4. Theſe are God's true *Scribes*, and bring out of their Treaſury things new and old: or as he ſaith in another place, *At our Gates*, that is, where our Porters watch, *are all manner of pleaſant fruit, which I have laid up for thee, O my beloved*; Mat. 13. 52. Song 7. 13.

5. Further, ſome of them had charge of the miniſtring Veſſels, and they were to bring them in and out by tale, 1 *Chro.* 9. 28.

1. If by miniſtring Veſſels you underſtand *Goſpel Ordinances*, then you ſee who has the charge of them, to wit, the *Watch men* and Miniſters of the Word; *Luk.* 1. 12. 2 *Theſſ.* 2. 15. 2 *Tim.* 2. 2.

2. If by miniſtring Veſſels, you mean the Members of the Church, for they are alſo miniſtring Veſſels, then you ſee who has the care of them, to wit, the Paſtors, the Goſpel-Miniſtres. Therefore *obey them that have the rule over you, for they watch for your ſouls, as they that muſt give an account, that they may do it with joy, and not with grief, for that is unprofitable for you*; Rom. 9. 23, 13, 17.

3. The opening of the Gates did alſo belong to the Porters, to ſhew that the power of the Keys, to wit, of opening an ſhutting, of letting in and keeping out of the Church, doth miniſterially belong to theſe Watchmen, *Matt.* 16. 19. *Heb.* 12. 15.

4. The Concluſion is, Then let the Churches love their Paſtors, hear their Paſtors, be ruled by their Paſtors, and ſuffer themſelves to be watched over, and to be exhorted, counſelled, and if need be, reproved, and rebuked by their Paſtors. And let the Miniſters not ſleep, but be watchful, and look to

the

the Ordinances, to the Souls of the Saints, and the Gates of the Churches. Watchman, Watchman, watch.

XXVII. *Of the Doors of the Temple.*

NOw we are come to the Gate of the Temple; namely to that which let out of the Porch into the holy place.

1. Theſe Doors or Gates were folding, and they opened by degrees. Firſt a *quarter*, then a *half*, after that three *quarters*, and laſt of all the *whole*. Theſe Doors alſo hanged upon Hinges of Gold, and upon Poſts made of the goodly *Oleve-tree*: 1 King. 6. 33, 34. Ezek. 41. 23, 24.

2. Theſe Doors did repreſent Chriſt, as he is the way to the Father, as alſo did the Door of the Tabernacle, at which the People were wont to ſtand, when they went to enquire of God. *Wherefore Chriſt ſaith, I am the door*, (alluding to this) *by me if any man enter he ſhall be ſaved, & ſhall go in & out, and find paſture*; Exod. 33. 9, 10. Chap. 38, 8. Chap. 40. 12. Levit. 1. 3, 4. Chap. 8. 3, 4, 13. Chap. 15. 14. Numb. 6. 13, 18. Chap. 10. 3. Chap. 25. 6. Chap. 27. 2. 1 Sam. 2. 22. Joh. 10. 9.

1. *I am the Door.* The Door into the Court, the Door into the Porch, the Door into the Temple, the Door into the Holieſt, the *Door* to the *Father*. But *now* we are *at the* Door of the Temple

2. And obſerve it, this Door by *Solomon* was not meaſured, as the Door of the Porch was: for though the Door into the Court, and the Door into the Porch were meaſured, to ſhew that the right to Ordinances, and the *inlet* into the Church is to be according to a *preſcript Rule*, yet this Door was not meaſured; to ſhew that Chriſt, as he is the *inlet* to ſaving grace, is beyond all meaſure, and unſearchable. Hence his grace is called unſearchable riches, and that above all we can ask or think, for that it paſſeth knowledge: *Epheſ.* 3. 8, 19, 20.

3. It is therefore convenient that we put a note vpon this, that we may diſtinguiſh *rule* and *duty*, from grace and pardoning mercy; for, as I ſaid, tho' Chriſt, as the Door to outward Priviledges is ſet forth by *rule* and *meaſure*: yet, as he is the Door to *grace*, and *favour*, never creature, as yet, did ſee the length and bredth of him, *Eph.* 3. 17, 18, 19.

4. Therefore, I ſay, this Gate was not meaſured, for what ſhould a rule do here, where things are beyound all meaſure?

5. This Gate being alſo *to open by degrees*, is of ſignification to us, for 'twill be opening *firſt*, by one Fould, *then* by another, and yet will never be ſet wide, wide open until the Day of Judgment. For then, and not till then, will the whole of the matter be open.

For now we ſee thorow a Glaſs darkly, but then face to face; now we know in part, but then ſhall we know even as we are known, 1 Cor. 13. 12.

XXVIII. *Of the Leaves of this Gate of the Temple.*

THE *Leaves* of this Gate or Door, as I told you before, were *folding*, and ſo, as was hinted, has ſomething of ſignification in them. For by this means, a Man, eſpecially a *young Diſciple*, may eaſily be miſtaken; thinking that the whole paſſage, when yet but a part was open, whereas three parts might be yet kept undiſcovered to him. For theſe Doors, as I ſaid before, were never yet ſet wide open, I mean in the *antitype*; never man yet ſaw all the riches, and fulneſs which is in Chriſt. So that I ſay, *a new comer*, if he judged by preſent ſight, eſpecially if he ſaw but little, might eaſily be miſtaken, wherefore ſuch for the moſt part are moſt horribly afraid, that the ſhall never get in thereat.

How ſaiſt thou, young comer, is not this the caſe with thy Soul? So it ſeems to thee that thou art too big, being ſo great, ſo *Unbellied* a ſinner. But O thou ſinner, fear not, the Doors are *folding-doors*, and may be opened wider, and wider again after that; wherefore when thou comeſt to this Gate, and imagineſt there is not ſpace enough for thee to

enter, *Knock and it ſhall be wider opened unt thee*, and thou ſhalt be received, *Luk.* 11. 9. *Joh.* 9. 37. So then, whoever thou art, that art come to the Door, of which the Temple-door was a type, truſt not to thy firſt conceptions of things, but believe there is grace abundance: Thou knoweſt not yet what Chriſt can do, the Doors *are folding-doors.* He *can do exceeding abundantly above all that we ask or think:* Epheſ. 3. 20.

The *Hinges*, on which theſe Doors do hang, were, as I told you, Gold, to ſignifie that they both turned upon motives, and motions of *love*, and alſo that *the* openings *thereof* were *rich.* Golden Hinges the Gate to God doth turn upon.

The Poſts on which theſe Doors did hang, *were of the Olive-tree*, that *fat* and *oily* Tree, to ſhew that they do never open with *lothneſs*, or ſluggiſhneſs, as Doors do, whoſe Hinges wanteth Oil. They are always *Oily*, and ſo open eaſily and quickly to thoſe who knock at them. Hence you read, that he that dwells in this Houſe, gives freely, loves freely, and doth us good with all his heart. Yea, ſaith he, *I will rejoyce over them to do them good, and I will plant them in this Land aſſuredly with my whole heart, and with my whole ſoul*; Jer. 3. 12, 14, 22. Jer. 32. 41. Revel. 21. 6. Chap. 22. 17

Wherefore the Oyl of the Grace, ſignified by

by this Oily Tree, or theſe *Olive-poſts*, on which theſe Doors do hang, do cauſe that they open glibly, or frankly to the Soul.

XXIX. *What the Doors of the Temple were made of.*

1. THe Doors of the Temple were made of *Firr*, that is ſo *ſweetſcented*, and pleaſant to the ſmell: 1 *King.* 6. 34.

2. Mankind is alſo often compared to the *Firr-tree*, as *Iſa.* 41. 19. *Chap.* 55. 13. *Chap.* 60. 17. and *Chap.* 14. 8.

3. Now ſince the Doors of the Temple were made of the ſame, doth it not ſhew, that the way into God's houſe, and into his favour, is by the ſame nature which they are of, that thither enter, even thorow the vail *his fleſh*? (Heb. 10.) For this Door, I mean the Antitype, doth even ſay of himſelf, *I am as a green Firr-tree; from me is thy fruit found*, Hoſ. 14. 8.

4. This *Firr-tree* is Chriſt, Chriſt as man, and ſo as the way to the Father. The Doors of the Temple are alſo as you ſee here, made of the *Firr-tree*: even of that Tree which was a type of the Humanity of Jeſus Chriſt. Conſider, *Heb.* 2. 14.

5. The *Firr-tree*, is alſo the houſe of the *Stork*, that unclean Bird, even as Chriſt is a harbour and ſhelter for Sinners. *As for the Stork*,

Stork; saith the Text, *the Firr-tree is her house:* and Christ saith to the Sinners, that see their want of shelter, *Come unto me, and I will give you rest. He is a refuge for the oppressed, a refuge in time of trouble*, Deut. 14. 18. Levit. 11. 19. Psal. 104. 17. Psal. 84. 2, 3. Matt. 11. 27, 28. Heb. 6. 17, 18, 19, 20.

He is, as the Doors of Firr of the Temple the *inlet* to God's House, to God's presence and to a partaking of his Glory. Thus God did of old by similitudes teach his People his way.

XXX. *How the Doors of the Temple were adorned.*

AND *Solomon* carved upon the Doors *Cherubimes, Palm-trees, and open Flowers, and overlaid them all with Gold*, 1 King. 6. 35. Ezek. 41. 15.

He carved Cherubims thereon; These Cherubims were Figures, or Types of *Angels*, and for as much as they were carved here upon the Door, it was to shew:

First, What delight the Angels take in waiting upon the Lord, and in going at his bidding, at his beck. They are always waiting *Servants* at the *Door* of their *Lord's house*.

Secondly, It may be also to shew how much pleased they are to be where they may see sinners come to God. *For there is joy in the*

presence

preſence of the Angles of God over one ſinner that repenteth and comes to God by Chriſt for mercy, Luk 15. 10.

Thirdly, They may be alſo place here to behold with what *reverence*, or *irreverence*, thoſe that come hither to worſhip, do behave themſelves. Hence *Solomon* cautions thoſe that come to God's Houſe to worſhip, *that they take heed to their feet, becauſe of the Angles*. *Paul* alſo ſays, Women muſt take heed that they behave themſelves in the Church as they ſhould, *and that becauſe of the Angels*; Eccleſ. 5. 1, 2, 6. 1 Cor. 11. 14.

Fourthly, They may alſo be carved upon the Temple Doors, to ſhew us how ready they are, ſo ſoon as any poor Creature comes to Chriſt for life, to take the care and charge of its condict thorow this miſerable World: *Are they not all miniſtring ſpirits, ſent forth to miniſter for thoſe which ſhall be heirs of ſalvation*. Heb. 1. 14.

Fifthly, They may alſo be carved here, to ſhew that they are ready at Chriſt's command, to take vengeance for him upon thoſe that deſpiſe his People, and hate his Perſon. Hence he bids the world take heed what they do to his little ones, *for their Angels behold the face of their father which is in heven*, and are ready at the Door to run at his bidding, *Matt.* 18. 10.

Sixthly,

Sixthly, Or Laſtly, They may be carved upon theſe Doors, to ſhew that Chriſt Jeſus is the very Supporter and Upholder of Angels, as well as the Saviour of ſinful Man: For as he is before all things, *ſo by him all things conſiſt*; Angels *ſtand* by Chriſt, Men are *ſaved* by Chriſt, and therefore the very *Cherubims themſelves*, were carved upon theſe Doors, to ſhew they are upheld, and ſubſiſt by him 1 *Cor.* 8. 6. *Col.* 1. 17. *Heb.* 1. 3.

Secondly, Again, as the Cherubims are carved here, ſo there were *Palm-trees* carved here alſo. The Palm-tree *is upright*, it twiſteth not it ſelf awry; *Jer.* 10. 5.

1. Apply this to Chriſt, and then it ſhews us the uprightneſs of his heart, word, and ways with ſinners. *Good and upright is the Lord, therefore will he teach ſinners in the way*, in at the Door to Life; *Pſal.* 25 8. *Pſal.* 92. 15.

2. The Palm or *Palm-tree* is alſo a token of victory, and as placed here, it betokeneth the conqueſt that Chriſt, the Door, ſhould get over Sin, Death, the Devil, and Hell, for us *Rom.* 7. 24. *chap.* 8. 37. 1 *Cor.* 15. 54, 55, 56. *Revel.* 7. 9, 10, 11.

3. If we apply the Palm-tree to the Church, as we may; For ſhe alſo is compared thereto, *Song* 7. 8, 9, 10. Then the *Palm-tree* may be carved here to ſhew, That none but ſuch as are upright of heart and life, ſhall

ſhall dwell in the preſence of God. *The hypocrit*, ſays Job, *ſhall not come before him. The upright*, ſays *David*, *ſhall dwell in thy preſence*, Job. 13. 16. Pſal. 24. 3, 4.

They are they that are clothed in white Robes, which ſignifies uprightneſs of life, that ſtand before the Lamb with Palms in their hands; *Revel.* 7. 9.

Thirdly, There was alſo carved upon theſe Doors *open Flowers*. And that to teach us that here is the ſweet ſcent and fragrant ſmell, and that the coming Soul will find it ſo in Chriſt, this Door. *I am*, ſaith he, *the Roſe of Sharon, and the Lily of the Vallies*; And again, *His Cheeks are as Beds of Spices and ſeveral Flowers, his Lips like Lilies drop ſweet ſmalling myrrhe*, Song. 2. 1. chap. 5. 13.

Open Flowers: Open Flowers are the ſweeteſt, becauſe full grown, and becauſe, as ſuch, they yield their fragrancy moſt freely. Wherefore, when he ſaith upon the Doors are *open Flowers*, he ſetteth Chriſt Jeſus forth in his good ſavours, as high as by ſuch ſimilitudes he could. And that both in Name and Office. For *open Flowers*, lay, by their thus opening themſelves before us, all their beauty alſo moſt plainly before our Faces. There are varieties of beauty in *open Flowers*, the which they alſo commend to all obſervers. Now upon theſe Doors, you ſee are *open Flowers*,

ers, Flowers ripe, and ſpread before us, to ſhew that his Name and Offices are ſavory to them, that by him do enter his houſe to God his Father, *Song* 1. 1, 2, 3, 4.

All theſe were over-laid with fine gold. Gold is moſt rich of all Metals, and here 'tis ſaid the Doors, the Cherubims, the Palm-trees, and open Flowers were overlaid therewith. And this ſhews that as theſe things are rich in *themſelves*, even ſo they ſhould be *to us*.

We have a Golden Door to go to God by, and golden Angels to conduct us thorow the World: we have golden Palm-trees, as tokens of our victory, and golden Flowers to ſmell on all the way to Heaven.

XXXI. *Of the Wall of the Temple.*

THe Wall of the Temple was *cieled with Firr, which he over-laid with fine gold: and ſet thereon Palm-trees, and Chains*; 2 Chro. 3. 5, 6, 7.

The Walls were as the Body of the Houſe, unto which Chriſt alluded, when he ſaid, *Deſtroy this Temple, and in three days I will raiſe it up*, John. 2. 19, 21.

Hence to *be*, and worſhip *in* the Temple, was a type of being in Chriſt, and worſhiping God by him. For Chriſt, as was ſaid, is the great Temple of God, in the which all the Elect meet, and in whom they do ſervice to and *for* his Father. Hence

Hence again, the true Worſhipers are ſaid *to be* in him, to *ſpeak* in him, to *walk*, in him to *obey* in him: (2 *Cor.* 2. 14. *chap.* 12. 19. *Col.* 2. 6.) For as of old all true Worſhip was to be found at the Temple, ſo now it is only found with Chriſt and with them that are in him. The promiſe of old was made to them that worſhiped within theſe Walls. *I will give*, ſaith he, *to them in my houſe, and within my walls*, (to them that worſhip there in truth) *a place, and a name, better then that of Sons and of Daughters*, Iſa. 5. 6, 5.

But now in New-Teſtament times, *all the promiſes in Him are yea, and in Him Amen, to the glory of God by us*; 2 Cor. 1. 20.

This is yet further hinted to us, in that 'tis ſaid theſe Walls are cieled with Firr; Which, as was ſhewed before, was a figure of the humanity of Jeſus Chriſt.

A Wall is for defence, and ſo is the humanity of Jeſus Chriſt. 'Tis, was, and will be our defence for ever. For it was that which underwent, and overcame the curſe of the Law, and that in which our everlaſting righteouſneſs is found. Had he not in that interpoſed, we had periſhed for ever. Hence we are ſaid to be reconciled to God in the body of his fleſh thorow death, *Col.* 1. 19, 20. *Rom.* 5. 8, 9, 10.

Now this Wall was *overlaid with fine gold*,

Gold

Gold here is a figure of the righteouſneſs of Chriſt, by which we are juſtified in the ſight of God. Therefore you read that his Church as juſtified, is ſaid to ſtand at his right hand in Cloth of Gold. *Upon thy right hand did ſtand the Queen in Gold of Ophir.* And again, *her clothing is of wrought gold*, Pſal. 45. 9, 13. This the Wall was overlaid with, this the body of Chriſt was filled with. Men, while in the Temple, were clothed with Gold, even with the gold of the Temple: And Men in Chriſt are clothed with righteouſneſs, the righteouſneſs of Chriſt. Wherefore this Conſidenation doth yet more illuſtrate the matter.

In that the Palm-trees were *Set* on this Wall, it may be to ſhew, that the Elect are fixed in Jeſus, and ſo ſhall abide for ever.

Chains were alſo carv'd on theſe walls, yea, and they were golden Chains; there were Chains on the Pillars; and now alſo we find Chains upon the Walls, *Philip.* 1. 12, 13.

1. Chains were uſed to hold one Captive, and ſuch *Paul* did wear at *Rome*, but he calls them his Bands in Chriſt.

2. Chains ſometimes ſignifie great afflictions, which God lays on us for our ſins, *Pſal.* 107. 9, 10, 11. *Lam.* 1. 14. *chap.* 3. 7.

3. Chains alſo may be more myſtically underſtood, as of thoſe Obligations which the

the love of God lays upon us, to do and ſuffer for him, *Acts* 20. 22.

4. Chains do ſometimes ſignifie beauty and comely Ornaments; *Thy Neck*, ſaith Chriſt to his Spouſe, *is comely with Chains of Gold*: And again, *I put Bracelets upon thy hands, and a Chain about thy Neck*; Song. 1. 10. Ezek. 16. 8, 9, 10, 11. Prov. 1. 9.

5. Chains alſo do ſometimes denote Greatneſs and Honour, ſuch as *Daniel* had, when the King made him the Third Ruler in the Kingdom, *Dan.* 5. 7, 16, 29.

Now all theſe are Temple-chains, and are put upon us for good, ſome to prevent our ruine, ſome to diſpoſe our minds the better, and ſome to dignifie, and to make us noble. Temple-chains are brave Chains. None but *Temple-worſhipers*, muſt wear *Temple-chains*.

XXXII. *Of the garniſhing of the Temple with precious Stones.*

AND *he garniſhed the Houſe with precious Stones for beauty*; 2 Chron. 3. 6, 7.

1. This is another Ornament to the Temple of the Lord: wherefore as he ſaith, it was garniſhed *with them*; he ſaith, It was garniſhed with them, *for beauty*. The Line ſaith *garniſhed*, the Margent ſaith, *covered*.

2. Wherefore, I think, they were fixed as *Stars*, or as the Stars in the Firmament, ſo they

they were set in the cieling of the House, as in the Heaven of the holy Temple.

3. And thus fixed, they do the more aptly tell us, of what they were a figure, namely of the Ministerial Gifts, and officers in the Church. For Ministers, as to their Gifts and Office, *are called Stars* of God, and are said to be *in the hand of Christ*, Revel. 1. 20.

4. Wherefore, as the Stars *glitter*, and *twinkle* in the Firmament of Heaven: So do true *Ministers* in the *Firmament* of his *Church*: 1 *Chro.* 29. 2. *Joh.* 5. 35. *Dan.* 12. 3.

5. So that 'tis said again, these Gifts *come down* from above, as signifying they distill their dew from above. And hence again, the Ministers are said to be set *over* us in the Lord, as placed in the Firmament of his Heaven to give a light upon his Earth. *There is Gold, and a multitude of rubies, but the lips of knowledge are a precious Jewel*, Prov. 20. 15.

Verily 'tis enough to make a Man in this house, *look always upward*: since the cieling above head doth thus glitter with precious Stones.

Precious Stones, all manner of precious Stones; Stones of all colours: *For there are divers gifts, differences of administrations, and diversities of operations: but it is the same God which worketh all in all*; 1 Cor. 12. 4, 5, 6.

Thus had the cieling of this house a *Pearl*, here;

here; and there, a *Diamond*; here a *Jasper*, and there a *Saphire*; here a *Sardius*, and there a *Jacinth*; here a *Sardonix*, and there an *Amathist*. *For to one is given by the Spirit the Word of Wisdom, to another the Word of Knowledge; to one the gift of healing, to another faith; to this man to work miracles, to that a spirit of prophesie; to another the discerning of spirits, to another divers kinds of tongues*, 1 Cor. 12, 8, 9, 10, 11.

He also over-laid the House, Beams, Posts, Walls, Doors, &c. And all with Gold. O what a beautiful House the Temple was, how full of glory was it! And yet all was but a shadow, a shadow of things to come, and which was to be answered in the Church of the living God, the Pillar and Ground of Truth, by better things than these.

XXXIII. *Of the Windows of the Temple.*

AND *for the House, he made Windows of narrow Lights*, 1 King. 6. 4. There was Windows for this House, Windows for the Chambers, and Windows round about; *Ezek.* 4. 16, 22, 23, 24, 25, 29, 33, 36.

These Windows were of several sizes, but *all narrow*, narrow *without*, but *wide within*, they also were *finely* wrought, and *beautified* with goodly stones; *Isa.* 54. 14.

1. Windows, as they are to an house, an ornament, so also to it they are *a benefit*.

Truly

Truly the light is good, and a pleaſant thing it is for the eye to behold the Sun; Eccleſ. 11. 7. The Window is that which Chriſt looks fourth at, the Window is that which the Sun looks in at; *Song* 2. 9.

2. By the light which ſhines in at the Window, we alſo ſee to make, & keep the Houſe clean, and alſo to do what buſineſs is neſſary there to be done. *In thy light we ſee light*; light to do our duty, and that both to *God* & Man.

3. Theſe Windows therefore were figures of the written Word, by and thorough which Chriſt ſhews himſelf to his, and by which we alſo apprehend him. And hence the Word of God is compared to a *Glaſs* thorough which the light doth come, and by which we ſee not only the beams of the Sun, but our own *Smutches* alſo, 2 *Chron.* 3. 18. Jam. 1. 23, 24, 25.

4. The Lights indeed were *narrow*, wherefore we ſee alſo thorow their antitype but *darkly*, and immperfectly. *Now we ſee thorow a glaſs darkly*, or as in a riddle, *now we know but in part*, 1 Cor. 13. 12.

5. Their Windows and their light are but of little ſervice to thoſe that are without; The World ſees but little of the beauty of the Church by the light of the written Word, though the Church by that light can ſee the diſmal ſtate of the World, and alſo how to avoid it.

XXXIV. *Of*

XXXIV. *Of the Chambers of the Temple.*

IN the Temple *Solomon* made Chambers, 1 *King.* 6. 5.

1. The Chambers were of ſeveral ſizes; ſome little, ſome large; ſome higher, ſome lower; ſome more inward, & ſome outward.

2. Theſe Chambers were for ſeveral ſervicer, ſome were for reſts, ſome to hide in, ſome to lay up treaſure in, and ſome for ſolace and delight; 2 *Chro.* 3. 9. *Ezek.* 40. 7. *Chap.* 41. 5, 9, 44. 2 *Chro.* 31. 11, 12, 2 *King.* 11. 1, 2, 3. *Ezra* 8. 29.

1. They were for reſting places. Here the Prieſts and Porters were wont to lodge.

2. They were for hiding places. Here *Jehoſhebath* hid *Joaſh* from *Athaliah* the term of ſix years.

3. They were alſo to lay the *Temple-Treaſure*, or dedicated things in, that they might be ſafely kept there for the Worſhippers.

4. And ſome of them were for ſolace and delight; and I muſt add, ſome for durable habitation. Wherefore in ſome of them, ſome dwelt always, yea their Names dwelt there when they were dead.

1. Thoſe of them which were for reſt, were types of that reſt, which by faith we have in the Son of God, *Matt.* 11. and of that Eternal reſt which we ſhall have in Heaven by him; *Heb.* 4. 3. 2. Thoſe

2. Thoſe Chambers which were for hiding, and ſecurity, were types of that ſafety which we have in Chriſt from the rage of the World; *Iſa.* 26. 20.

3. Thoſe Chambers which were for the reception of the Treaſures, and dedicated things, were types of Chriſt, as he is the common *ſtore-houſe* of believers. *For it pleaſed the Father that in him ſhould all fulneſs dwell, and of his fulneſs we all receive, and grace for grace*; John 1. 16. Col. 1. 19.

4. Thoſe Chambers that were for ſolace and delight, were types of thoſe retirements, and ſecret meetings of Chriſt with the Soul, where he gives it his imbraces, and delights her with his boſom and raviſhing delights. *He brought me*, ſaid ſhe, *in to his Chambers, into the Chamber of her which conceived me*; and there he gave her his love; *Song* 1. 4. *Chap.* 3, 4.

5. The Chambers which were for durable dwelling-places, were types of thoſe Eternal dwelling-places, which are in the Heavens, prepared of Chriſt and the Father, for them that ſhall be ſaved; *John* 14. 1, 2, 3, 4. 2 *Cor.* 5. 1, 2, 3, 4.

This it is to dwell on high, and to be ſafe from fear of evil. Here therefore you ſee are Chambers for *reſt*; Chambers for *ſafety*, Chambers for *treaſure*, Chambers for *ſolace*,

and

and Chambers for *durable* habitations. O the reſt and peace that the Chambers of God's high houſe will yield to its inhabitants in another World. Here they will reſt from their *labours*, reſt upon their *beds*, reſt with God, reſt from *ſin*, *temptation*, and all *ſorrow*; Rev. 14. 13. Iſa. 57. 1, 2. 2 Theſ. 1. 7.

God therefore then ſhall wipe all tears from our eyes, even when he comes out of his Chambers as a Bridegroom, to fetch his Bride, his Wife, unto him thither to the end they may have Eternal ſolace together.

O theſe are far better *then the Chambers of the South*.

XXXV. *Of the Stairs, by which they went up into the Chambers of the Temple.*

THere was *Stairs*, by which Men went up into theſe Chambers of the Temple, and they were but one pair, and they went from *below* to the *firſt*, and ſo to the *middle*, and thence to the *higheſt* Chambers in the Temple; 1 *King.* 6. 8. *Ezek.* 41. 7.

1. Theſe Stairs were *winding*, ſo that they *turned about* that did go up them. So then, he that aſſayed to go into theſe Chambers, muſt *turn* with the Stairs, or he could not go up, no, not into the *loweſt Chambers*.

2. Theſe Stairs therefore were a type of *a twofold repentance*. That by which we *turn*

from nature to grace, and by which we turn from the *imperfections* which attend a ſtate of grace, *to glory*. Hence true repentance, or the right going up theſe turning Stairs, is called *repentance to ſalvation*; for true repentance ſtopeth not at the reception of grace, for that is but a going up theſe Stairs to the middle Chambers, 2 *Cor.* 7. 10.

Thus therefore the Soul, as it goes up theſe Stairs, *turns* and *turns*, till it enters the Doors of the higheſt Chambers.

It groans, though in a ſtate of grace, 'cauſe that's not the ſtate of glory. I count then that from the firſt to the middle Chambers, may be a type of *turning from nature to grace*. But from the middle to the higheſt, theſe Stairs may ſignifie a turning ſtill from the imperfections and temptations that attend a ſtate of grace, to that of immortality and glory; 2 *Cor.* 5. 1, 2, 3, 4, 5, 6, 7, 8, 9.

For as there are *turning Stairs*, from the loweſt to the middle Chambers, ſo the Stairs from thence *ſtill turn*, and ſo will do, till you come to the higheſt Chambers. I do not ſay that they that have received grace, do repent they received grace; but I ſay, they that have received grace, are yet ſorry that grace is not conſummate in glory. And hence they are for going up thither ſtill theſe *turning Stairs*; yea, they cannot reſt below, as

as they would, tell they aſcend to the higheſt Chambers. *O wretched man that I am; and in this we groan earneſtly*, is the language of gracious Souls; *Rom.* 7. 20. 2 *Cor.* 5. 1, 2, 3.

True, every one doth not do thus, that comes into the Temple of God, many reſt *below* Stairs, they like not to go *turning upward.* Nor do I believe that all that bid fair for aſcending to the middle Chambers, get up to the higheſt ſtories, *to his Stories in the Heavens*: Many in Churches, who *ſeem* to be *turned* from nature to grace, have not the grace to go up *turning ſtill*, but reſt in that *ſhew* of things, and ſo die below a ſhare in the higheſt Chambers.

All theſe things are true in the Antitype, and, as I think, prefigured by theſe *turning ſtairs*, to the Chambers of the Temple. But this *turning*, and *turning ſtill*, diſpleaſes ſome much, they ſay it makes them giddy: but I ſay there is no way like this, to make a Man ſtand ſteddy: ſtedfaſt in the faith, and with boldneſs in the day of Judgment. For he has this ſeated in his heart, I went up by the *turning Stairs*, till I came to the higheſt Chambers. A ſtrait pair of Stairs, are like that Ladder by which Men aſcend to the Gallows, they are the *turning ones*, that lead us to the heavenly Manſion houſes. Look therefore, you that come into the Temple of God

to worſhip, that you ſtay not at the foot of theſe *turning Stairs*, but go up thence; yea, *up* them, and *up* them, and *up* them, till you come to the view of the Heavens; yea, till you are poſſeſt of the higheſt Chambers. How many times has God by the Scripture called upon you to *TURN*, and told you you muſt *Turn or Die*,: and now here he has added to his Call, *a Figure*, by placing a Pair of *turning Stairs* in his Temple, to convict your very ſences, that you muſt *TURN*, if you mean to go up into his holy Chambers, and ſo into his Eternal Manſion-houſes: and look that you turn to purpoſe. For every turning will not ſerve. Some turn, but not to the moſt High, and ſo turn to no purpoſe.

XXXVI. *Of the molten Sea that was in the Temple.*

THere was alſo a *molten* Sea in the Temple, it was made of *braſs*, and contained *three thouſand* baths; 2 *Chro.* 4. 2, 3, 4, 5, 6, 7, 8.

This Sea was for the Prieſts to waſh in, when they came into the Temple, to accompliſh the Service of God: to waſh their hands and feet at, that they might not when they came thither, die for their unpreparedneſs. The *Laver* alſo which was in the Wilderneſs, was of the ſame uſe there; *Exod.* 28.

1. It was, as may be ſuppoſed, called a Sea,

Sea, for that it was large to contain, and a Sea of *braſs*, for that it was made thereof. It is called in *Revelations* a Sea of *glaſs*, alluding to that in the Wilderneſs, which was made of the brazen *Looking-glaſſes* of the Women, that came to worſhip at the Door of the Tabernacle; *Revel.* 4. 6. *Chap.* 15. 2. *Exod.* 28. 8.

2. It was alſo ſaid to be *molten*, becauſe it was made of that faſhion, *by fire*, and its Antitype therefore ſaid to be a Sea of *glaſs* mingled with fire; *Revel.* 15. 2.

1. This Sea was a figure of the Word of the Goſpel, in the cleanſing vertue of it, which vertue, *then* it has, when mingled with the fire of the Holy Ghoſt. And to this Chriſt alludes, when he ſaith, *Now ye are clean through the Word, which I have ſpoken unto you*, Joh. 15. 3.

2. It was a figure of the Word, without mixture of Mens inventions: Hence it is called, *pure water*. Having your *Bodies waſht with pure water*: And again, *He ſanctifies and cleanſeth his Church with the waſhing of Water by the Word*; Epheſ. 5. 26. Tit. 3. 5,

All theſe Places are an alluſion to the *molten Sea*, at which of old they waſhed, when they went into the Temple to worſhip. Therefore, ſaith he, being waſhed, *let us draw near to God*; Heb. 10. 22.

3. This Sea from brim to brim was com-

pleat ten Cubits, perhaps to ſhew, there is as much in the word of the Goſpel to ſave, as there is in the ten words to condemn.

4. From under this Sea round about appeared Oxen, *ten in a Cubit did compaſs it round about*, 2 Chro. 4. 3. Underſtand by theſe Oxen, *Miniſters*, for to them they are compared in 1 *Cor.* 9. 9. And then we are taught whence true Miniſters come, to wit, from *under* the power of the Goſpel, for this Sea breeds Goſpel-Miniſters, as the Waters breed Fiſh.

5. 'Tis alſo ſaid in the Text, that theſe Oxen were caſt when the Sea was caſt: inſinuating that when God ordained a word of grace to ſave us, he alſo in his Decree provided *Miniſters* to preach it to us to that end. *Paul* tells us that he was made a Miniſter of the Goſpel, *according to God's eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord:* Epheſ. 3. 9, 10, 11. Col. 1. 25.

6. This Sea is ſaid to have a *brim* like *the brim of a Cup*. To invite us as well to drink of its *grace*, as to waſh in its *Water*. For the Word and Spirit when mixt, has not only a *cleanſing*, but a ſaving quality in it; 2 *Chro.* 4. 1, 2, 3, 4, 5. 1 *Cor.* 15. 1, 2.

7. This brim was wrought *with Lilies*: or was like *a Lily-flower*: To ſhew how they ſhould grow and flouriſh, and with what beautiful

beautiful Robes they ſhould be adorned, who were waſhed, and did drink of this holy Water: Yea, that God would take care of them, as he alſo did of *Lilies*, and would not fail to beſtow upon them, what was neceſſary for the Body, as well as for the Soul; *Matt.* 6. 28, 29, 30, 31, 32, 33.

XXXVII. *Upon what the molten Sea ſtood in the Temple.*

1. THis *molten* Sea ſtood upon the backs of *twelve brazen Bulls, or Oxen*, 2 *Chro.* 4. 4.

2. Theſe Oxen, as they thus ſtood, *looked three towards the North, three towards the Weſt, three toward the Eaſt, & three towards the South.*

3. Theſe *twelve Oxen*, were types of the *twelve Apoſtles* of the Lamb, who, as theſe Beaſts, ſtood looking into the four corners of the Earth, and were bid to go Preach the Goſpel in all the World.

4. They were compared to Oxen, becauſe they were *clean*, for the *Oxe* was a *clean* beaſt. Hence the Apoſtles are called *Holy*. They were compared to *Oxen*, becauſe the *Oxe* is *ſtrong*; and they alſo were *mighty* in the Word, *Prov.* 14. 4. 2 *Cor.* 12. 12.

5. The *Oxe* will not loſe what he has got by *drawing*; He will not let the Wheels go back: So the Apoſtles were ſet to defend, and not let that Doctrine go back, which

they had preached to others, nor did they, they delivered it pure to us.

6. One of the Cherubs of which you read in the Viſion, had a face like an Oxe, to ſhew that the Apoſtles, theſe Men of the firſt order, are moſt like the Angles of God; *Ezek.* 1. 10.

7. In that they ſtood with their Faces every way, it was, as I ſaid, to ſhew how the Apoſtles ſhould carry the Goſpel into all the World: *Matt.* 28. 19. *Mark.* 16.

8. And obſerve, Juſt as theſe Oxen were placed *looking* in the Temple every way, even ſo ſtand ope the Gates of the new Jeruſalem, to *receive* thoſe that by their Doctrine ſhould be brought into it. *And they ſhall come from the Eaſt, and from the Weſt, and from the North, and from the South, & ſhall ſit down in the Kingdom of God*; Revel. 21. 13, 14. Luke 13. 29.

9. Theſe Oxen bear this molten Sea upon their backs, to ſhew that they ſhould be the foundation Workmen of the Goſpel, and that it ought not to be removed, as was the molten Sea of old from that Baſis to another.

10. It is alſo ſaid concerning theſe Oxen, that thus did bear this molten Sea, *that all their hinder parts were inwards*, that is, covered by that Sea that was ſet upon their backs. Their *hinder-parts*, or as the Apoſtle has it, *our uncomely parts*: 1 Cor. 12. 23. 24.

11. And

11. And indeed it becomes a Goſpel-Miniſter to have his uncomely parts covered with that grace, which by the Goſpel he preacheth unto others. As *Paul* exhorts *Timothy* to take *heed unto himſelf, and to his doctrine*; 1 Tim. 4. 6.

12. But alas, there are too too many, who, can they but have their *heads* covered with a few Goſpel-notions, care not though their *binder parts* are ſeen of all the World. But ſuch are falſe Miniſters, the Prophet calls them the *Taile. The Prophet that ſpeaketh lies*, either by word or with his feet, *he is the tail*; Iſa. 9. 15. Prov. 6. 12, 13.

13. But what a ſhame is it to hide his head under this molten Sea, *while his hinder parts hang out.* Such an one is none of Chriſt's Oxen, for they with honour to their Maſter, *ſhew their heads*, before all the World, for that their hinder parts are inward, covered.

14. Look to thy hinder parts Miniſter; leaſt while thy mouth doth preach the Goſpel, thy nakedneſs and ſhame be ſeen of thoſe which hear thee.

For they that do not obſerve to learn this Leſſon themſelves, will not teach others to believe the Word, nor to live a Holy Life: They will learn of them to ſhew their ſhame, inſtead of learning to be Holy.

XXXVIII. *Of the Lavers of the Temple.*

BEſides this *molten Sea*, there was *ten* Lavers in the Temple. Five of which were put on the right ſide, and five alſo on the left: 2 Chro. 4. 6.

1. Of their faſhion, and their furniture, you may ſee 1 King. 7. Theſe Lavers, as the molten Sea, were Veſſels which contained Water, but they were not of the ſame uſe with it. True, they were both to waſh in; The Sea to waſh the *Worſhipers*, but the Lavers to waſh the *Sacrifice*. *He made the ten Lavers to waſh in them ſuch things as they offered for burnt-offering, but the Sea was for the Prieſt to waſh in*: 2 Chro. 4. 6.

2. The burnt-offering was a type of the body of Chriſt, which he once offered for our ſins, and the fire on which the Sacrifice was burned, a type of the curſe of the Law which ſeized on Chriſt, when he gave himſelf a ranſom for us. *For therefore that under the Law was called the burnt-offering, becauſe of the burning upon the Altar*; Levit. 6. 8.

But what then muſt we underſtand by theſe Lavers, and by this Sacrifice being waſhed in them, in order to its being burned upon the Altar.

I anſwer, verily, *I* think, that the *ten Lavers* were a figure of the *ten Commandments*: *In* the purity and perfection of Chriſt's obedience

dience to which, he became capable of being made a burnt-offering, acceptable to God for the ſins of the People. Chriſt was *made under the Law*, and all his acts of obedience to God for us, *was legal*, and his living *thus* a perfect legal life, was his waſhing his offering in theſe *ten Lavers*, in order to his preſenting it upon the Altar for our ſins. *The Lavers went upon Wheels*, to ſignifie walking feet, and Chriſt walked in the Law, and ſo became a clean offering to God for us. *The Wheels were of the very ſame as was the Lavers*; To ſhew that Chriſt's obedience to the Law was of the ſame, as to *length* and *bredth* with its commands, and demands to their utmoſt tittle and extent. The inwards and legs of the burnt-offering was to be waſhed in theſe Lavers, *Levit.* 1.9,13.2*Chro.*4.6. To ſhew that *Chriſt* ſhould be *pure* and *clean* in *heart* and *life*.

We know that obedience, whether Chriſt's, or ours; is called *a walking in the way*, typified by the *Lavers* walking upon their *Wheels*. But *I* mean not by Chriſt his waſhing of his offering, that he had any filthineſs cleaving to his nature or obedience: Yet this, *I* ſay, that *ſo fare* as *our guilt* laid upon him, could *impede*, *ſo far* he wiped it off by waſhing in theſe *Lavers*. For his offering was to be without blemiſh, and without ſpot to God. Hence 'tis ſaid, he ſanctified himſelf,

ſelf, in order to his ſuffering; *and being made perfect, he became the Author of eternal ſalvation to all them that obey him*; John 17. 19. Heb. 5. 6, 7, 8, 9, 10.

For, albeit, he came holy into the World, yet *that* holineſs was but *preparatory* to that by which he ſanctified himſelf, in order to his ſuffering for ſin. That then which was his immediate preparation for his ſuffering, was his obedience to the Law, his waſhing in theſe Lavers. He then firſt yielded compleat obedience to the Law on our behalf, and *then*, as ſo qualified, offered his waſhed Sacrifice for our ſins without ſpot to God.

Thus therefore he was our burnt-offering waſhed in the ten Lavers, that he might, according to Law, be accepted of the Lord.

And he ſet five of the Lavers on the right ſide of the houſe, and five of them on the left. Thus was the ten devided, as the Tables of the Law, one ſhewing our duty *towards* God, the other our duty *towards* our Neighbour: in both which the burnt-offering was waſhed, that it might be clean in both reſpects.

They might alſo be thus placed, the better to put the People in mind of the neceſſity of the Sanction of Chriſt, according to the Law, in order to his offering of Himſelf an Offering to God for us.

XXXIX. *Of the Tables in the Temple:*

HE *made alſo ten Tables, and placed them in the Temple, five on the right hand, and five on the left*, 2 Chro. 4. 8.

Some, if not all of theſe Tables, ſo far as *I* can ſee, was they on which the burnt-offering was to be cut in *pieces*, in order to its *burning*.

Theſe Tables were made of *Stone*, of *hewen Stone*, on which this work was done; *Ezek.* 40. 40, 41, 42, 43, 44.

Now ſince the burnt-offering was a figure of the Body of Chriſt, the Tables on which this Sacrifice was ſlain, muſt needs, *I* think, be a type of the heart, the ſtony heart of the Jews: For had they not had hearts hard as an *Adamant*, they *could not have done that thing*.

Upon theſe Tables therefore, was the death of *Chriſt* contrived, & this horrid murder acted, even upon theſe Tables of Stone.

In that they are called Tables of *hewen Stone*, it may be to ſhew, that all this cruelty was acted under ſmooth pretences, for *hewen* ſtones are ſmooth. The Tables were *finely wrought* with Tools, even as the hearts of the Jews were with *hypocriſie*. But alas they were *ſtone ſtill*, that is, hard and cruel, elſe they could not have been an *Anvil* for Satan to forge ſuch horrid Barbariſm upon. The Tables were in number the ſame with the

Lavers,

Lavers, and were ſet by them, to ſhew what are the fruits of being devoted to the Law, as the Jews were, in oppoſition to Chriſt and his holy Goſpel: there flows nothing but hardneſs, and a ſtony heart from thence. This was ſhewed in its firſt writting, *it was writ on Tables of ſtone*, figures of the heart of Man, and on the ſame Tables or hearts was the death of Jeſus Chriſt compaſſed.

One would think, that the meekneſs, gentleneſs, or good deeds of Jeſus Chriſt, might have procured in them ſome relentings, when they were about to take away his life; but alas, their hearts were Tables of Stone. What feeling, or compaſſion can a *Stone* be ſenſible of? Hear were *ſtony* hearts, *ſtony* thoughts, *ſtony* counſels, *ſtony* contrivances, a *ſtony* Law, and *ſtony* hands: and what could be expected hence, but barbarous cruelty indeed? *If I ask you, ſaid Chriſt, you will not anſwer me, neither will you let me ſee*; Luk. 22. 68.

In that the *ſtoney* Tables were placed about the Temple, it ſuppoſeth that they were Temple-men, Prieſts, Scribes, Rulers, Lawyers, *&c.* That were to be the Chief on whoſe hearts this murder was to be deſigned, and by them inacted to their own Damnation, without Repentance.

XL. *Of*

XL. *Of the Inſtruments wherewith this Sacrifice was ſlain, and of the four Tables they were laid on in the Temple.*

THE *Inſtruments* that were laid upon the Tables in the Temple, were not *Inſtruments* of Muſick, but thoſe with which the burnt-offering was ſlain.

And the four Tables were of hewen Stone for the burnt-offering: whereon alſo they laid the inſtruments wherewith they ſlew the burnt-offering and the Sacrifice; Ezek. 40. 42, 43.

1. Here we are to take notice, that the Tables are the ſame, and ſome of them of which we ſpake before.

2. That the *Inſtruments* with which they ſlew the *Sacrifice*, was laid upon theſe Tables.

The *Inſtruments* with which they ſlew the Sacrifices, what were they, but a *bloody Ax, bloody Knives, bloody Hooks, & bloody Hands? for theſe we need no proof, matter of fact declares it.*

But what were thoſe Inſtruments a type of?

Anſwer, Doubtleſs they were a type of our ſins. *They* were the bloody *Ax*, the *Knife*, and bloody *Hands*, that ſhed his precious blood. They were the *meritorious* ones, without which he could not have died. When *I* ſay *ours*, *I* mean the ſins of *the World*. Though then the hearts of the Jews were the immediate Contrivers, yet they were our ſins that were

were the bloody Tools, or *Inſtruments* which ſlew the Son of God.

He was wounded for our tranſgreſſions, he died for our ſins; *Iſa.* 53. 1 *Cor.* 15. Gal. 1.

Oh the *Inſtruments* of us *Churls*, by which this poor Man was taken from off the Earth! *Iſa.* 32. 7. *Prov.* 30. 14.

The *Whip*, the *Buffetings*, the *Crown* of *Thorns*, the *Nails*, the *Croſs*, the *Spear*, with the *Vinegar* and *Gall*, were all nothing in compariſon of our ſins. *For the tranſgreſſions of my people was he ſtricken*; *Iſa.* 53. Nor were the *flouts*, *taunts*, *mocks*, *ſcorns*, *deriſions*, &c. with which they followed him from the Garden to the Croſs, ſuch cruel *Inſtruments* as theſe. They were our ſins then, our curſed ſins, by, with, and for the ſake of which, the Lord Jeſus became a bloody Sacrifice.

But why muſt the Inſtruments be laid upon the Tables?

1. Take the Tables for the *hearts* of the murderers and the *Inſtruments*, for *their* ſins, and what place more fit for ſuch *Inſtruments* to be laid upon? 'Tis God's command, that theſe things ſhould be laid to heart, and he complains of thoſe that do not do it; *Iſa.* 42. 25. *chap.* 57. 11.

2. Nor are Men ever like to come to good, until theſe *Inſtruments* with which the Son of God was ſlain, indeed be laid to heart.

And

And they were eminently laid to heart even by them, ſoon after; the effect of which, was the converſion of thouſands of them; *Acts* 2. 36, 37.

3. Wherefore when it ſays theſe *Inſtruments* muſt be laid upon the *ſtony Tables*, he inſinuates that God would take a time to charge the murder of his Son home, upon the Conſciences of them that did that murder, either to their converſion or condemnation. And is it not reaſon that they who did this horrid villany, ſhould have their doings laid before their faces upon the Tables of their heart: *That they may look upon him, whom they have pierced, & mourn*; *Zech.* 12. 10. *Revel.* 1. 7.

4. But theſe *Inſtruments* were laid but upon ſome of the Tables, and not upon all the Ten, to ſhew that not *all*, but *ſome* of thoſe, ſo horrid, ſhould find mercy of the Lord.

5. But we muſt not confine theſe Tables only to the hearts of the bloody Jews, they were *our* ſins for the which he died. Wherefore the *Inſtruments* ſhould be laid upon *our Tables* too, and the Lord lay them there for good, that we alſo may ſee our horrid doings, & come bending to him for forgiveneſs

6. Theſe *Inſtruments* thus lying on the Tables in the Temple, became a continual Motive to God's People to Repentance, for ſo oft as they ſaw theſe bloody and cruel *Inſtruments*,

ſtruments, they were put in mind how their ſins ſhould be the cauſe of the death of *Chriſt*.

7. *It* would be well alſo, if theſe *Inſtruments* were at all times laid upon *our* Tables, for our more humbling for our ſins in every thing we do, eſpecially upon the *Lord*'s Table, when we come to eat and drink before him. *I* am ſure the Lord Jeſus doth more than intimate, that he expects that we ſhould do ſo, where he ſaith, When ye eat that *Bread*, and drink that Cup, *Do this in remembrance of me*. *In* remembrance that *I* died for your *ſins*, and conſequently, that *they* were the meritorious cauſe of of the ſheding of my blood.

To conclude, Let all Men remember, that theſe cruel *Inſtruments* are laid upon the *Table* of their hearts, whether they ſee them or no. *The ſin of Judah is written with a pen of Iron, and with the point of a Diamond, upon the Tables of their heart*; Jer. 17. 1.

A Pen of *Iron* will make Letters upon a *Table* made of *Stone*, and the point of a Diamond will make Letters upon *Glaſs*. Wherefore in this ſaying, God informs us, that if we ſhall forbear to read theſe Lines to our Converſion, God will one day read them againſt us unto our Condemnation.

XLI. *Of*

XLI. *Of the Candleſticks of the Temple.*

AND *he made ten Candleſticks of gold, according to the form, and he ſet them in the Temple, five on the right hand, and five on the left*; 2 Chro. 4. 7.

1. Theſe *Candleſticks* were made of Gold, to ſhew the worth and value of them.

2. They were made after the form, or exact, *according to rule*, like thoſe that were made in the Tabernacle, or according to the Pattern which *David* gave to *Solomon* to make them by; obſerve, there was great exactneſs in theſe, and need there was of this hint, that Men might ſee, that every thing will not paſs for *a right ordered* Candleſtick with God; *Exod.* 25. 31, 32, 33, 34, 35, 36. 1 *Chro.* 28. 15, 16.

Theſe *Candleſticks* are ſaid ſometimes to be *ten*, ſometimes *ſeven*, and ſometimes *one*. *Ten* here, ſeven *Revel.* 1. and *one* in *Zech.* 4. *Ten*, is a note of *multitude*, and *ſeven*, a note of *perfection*, and *one*, a note of *unity*.

Now as the precious ſtones with which the Houſe was garniſhed, were a type of Miniſterial gifts: So theſe *Candleſticks* were a type of thoſe that were to be the Churches of the New Teſtament. Wherefore he ſays, *The Candleſticks which thou ſaweſt are the ſeven Churches*; Revel. 1. 12, 13, 20.

1. The

1. The *Candleſticks* were here in number *ten*, to ſhew that Chriſt under the *New Teſtament* would have a many Goſpel Churches. *And I, if I be lifted up from the Earth*, ſaith he, *will draw all men unto me*; that is, abundance: *For the Children of the deſolate*, that is, of the New Teſtament Church, *ſhall be many more then they of the Jews were*; Joh. 12.32. Gal. 4.27.

2. In that the Candleſticks were ſet by the Lavers and ſtony Tables, it might be to ſhew us, that *Chriſt's Churches* ſhould be much in conſidering, that *Chriſt*, tho' he was righteous, yet died for our ſins: Tho' his Life was according to the holy Law, yet our ſtony hearts cauſed him to die. Yea, and that the Candleſticks are placed there, it is to ſhew us alſo, that we ſhould be much in looking on the ſins by which we cauſed him to die, for the Candleſticks were ſet *by thoſe Tables*, whereon they laid the Inſtruments, with which they ſlew the Sacrifice.

3. Theſe *Candleſticks* being made according to form, ſeems not only to be exact as to faſhion, but alſo as to work. For that in *Exodus* with its furniture, was made preciſely of one Talent of Gold, perhaps to ſhew, that Chriſt's true Spouſe is not to be a grain more, nor a dram leſs, but juſt the number of God's Elect. This is Chriſt's compleatneſs, his fulneſs, *one* more, *one* leſs, would make his Body a Monſter. 4. The

4. The *Candleſticks* was to hold the lights, and to ſhew it to all the Houſe, and the Church is to let her light ſo ſhine, that they without may ſee the light, *Mat.* 5. 15, 16. *Luke* 8. 16. *Chap.* 11. 33. *Chap.* 12. 35.

5. To this end the Candleſticks were ſupplied with Oil-olive, a type of the ſupply that the Church hath, that her Light may ſhine, even of the Spirit of Grace.

XLII. *Of the Lamps belonging to the Candleſticks of the Temple.*

TO theſe *Candleſticks* belong'd ſeveral *Lamps*, with their *Flowers*, and their *Knops*; 2 Chro. 4. 21.

1. Theſe *Lamps* were types of that profeſſion, that the Members of the Church do make of Chriſt, whether ſuch Members have ſaving grace, or not; *Mat.* 25. 1, 2, 3, 4, 5, 6, 7.

2. Theſe *Lamps* were beautified with *Knops and Flowers*, to ſhew how *comely* and *beautiful* that Profeſſor is, that adorns his Profeſſion with a ſuitable Life and Converſation.

3. We read that the *Candleſtick* in *Zecharias* had ſeven *Lamps* belonging to it, and a Bowl of Golden Oil on the top, and that by Golden Pipes this Golden Oil emptied it ſelf into the Lamps, and all, doubtleſs, that the Lamps might ſhine; *Zech.* 4.

4. Chriſt therefore, who is the High Prieſt,

Prieſt, and to whom it belongs to dreſs the Lamps, doth dreſs them accordingly. But now there are Lamp-Carriers of two ſorts, ſuch as have *only* Oyl in their Lamps, & ſuch as have Oyl in their Lamps and Veſſels too, and both theſe belong to the Church, and in both theſe Chriſt will be glorified. And they ſhould have their proper places at laſt. They that have the Oyl of Grace in their hearts, as well as a Profeſſion of Chriſt in their hands, they ſhall go in with him to the Wedding; but they who only make a Profeſſion, and have not Oyl in their Veſſels, will ſurely miſcarry at laſt: *Matt.* 25.

5. Wherefore, O thou Profeſſor! Thou *Lamp-Carrier*! Have a care and look to thy ſelf, content not thy ſelf with *that only*, that will maintain thee in a Profeſſion, for that may be done without ſaving grace. But I adviſe thee to go to *Aaron*, to *Chriſt*, the trimmer of our Lamps, and beg thy Veſſel full of Oyl of him, (that is grace) for the ſeaſoning of thy heart, that thou mayſt have wherewith, not only to bear thee up now, but at the day of the Bridegroom's coming, when many a *Lamp* will go *out*, and *many* a Profeſſor be left in the *dark*, for that will to ſuch be a woful day; *Levit.* 24. 2. *Matt.* 25.

Some there are, that are neither for *Lamps* nor *Oyl* for themſelves, neither are they *pleaſed*

ſed if they think they ſee it in *others*. But *they* that have Lamps, and *they* that have none, and *they* which would blow out other folks light, muſt ſhortly appear to give an account of all their doings to God. And then they ſhall ſee, what it is to have Oyl in their Veſſels and Lamps; and what 'tis to be without it in their Veſſels, though 'its in their *Lamps*; & what a diſmal thing 'tis to be a *Malignant* to either; but at preſent let this ſuffice.

XLIII. *Of the Shew-bread on the Golden Table in the Temple.*

THere was alſo *Shew-bread* ſet upon a Golden Table in the Temple: 1 *Kings* 7.48. The *Shew-bread* conſiſted of *twelve Cakes* made of fine Flower, *Two tenth deals was to go to one Cake, and they were to be ſet in order in two rowes upon the pure Table*, Exod. 29. 33. Levit. 8. 31. Chap. 24. 5, 6, 7, 8, 9.

1. Theſe twelve Loaves, to me, do ſeem to be a type of the twelve *Tribes* under the Law, and of the Children of God under the Goſpel, as they preſent themſelves before God, in, and by his Ordinances, through Chriſt. Hence the Apoſtle ſays, *For we being many are one bread*, &c. 1 *Cor.* 10. 17. For ſo were the twelve Cakes, though twelve, and ſo are the Goſpel Saints, though many. *For we being many are one body in Chriſt*; Rom. 12. 5.

2. But

2. But they were a type of the *true* Church, not of the *false*. For *Ephraim*, who was the head of the Ten Tribes in their Apostacy, is rejected, as a Cake not turned. Indeed he is call'd a Cake, as a *false* Church may be called *a Church*: But he is called a Cake not *turned*, as a false Church is not prepared for God, not fit to be set on the Golden Table before him; *Hos.* 7. 8.

3. These Cakes or Shew-bread, was to have Frankincense strewed upon them, as they stood upon the Golden Table, which was a type of the sweet perfumes of the Sanctifications of the Holy Ghost. To which, I think, *Paul* alludes, when he says, *The offering up of the Gentiles is acceptable to God, being sanctified by the Holy Ghost:* Rom. 15. 16.

4. They were to be set upon the pure Table, *new*, and *hot:* To shew that God delighteth in the Company of new and warm Believers. *I remember thee, the kindness of thy Youth: When Israel was a Child, I loved him.* Men, at first conversion, are like to a Cake well baked, and new taken from the *Oven*, they are warm, & cast forth a very fragrant scent, especially when, as warm, sweet Incense is strew'd upon them, *Jer.* 2. *Hos.* 11.

5. When the *Shew-bread* was *old*, and *stale*, it was to be taken away, and new and warm put in its place, to shew that God has but little

little delight in the ſervice of his own People, when their duties grow *ſtale* and *mouldy*. Therefore, he removed his old, ſtale mouldy Church of the Jews from before him, and ſet in their Rooms upon the Golden Table, the warm Church of the Gentiles.

6. The Shew-bread by an often remove, and renewing, was continually to ſtand *before* the Lord in his Houſe, to ſhew us, that all ways, as long as Ordinances ſhall be of uſe, God will have a new, warm, and ſanctified People to worſhip him.

7. *Aaron* and his Sons were to eat the old Shew-bread, to ſhew that when Saints have lived in the World as long as living is good for them; and when they can do no more ſervice for God in the World: they ſhall yet be accepted of Jeſus Chriſt, and that it ſhall be as Meat and Drink to him to ſave them from all their unworthineſſes.

8. The new Shew-bread was to be ſet even on the *Sabbath* before the Lord. To ſhew with what warmth of love and affections God's ſervants ſhould approach his Preſence upon his holy day.

XLIV. *Of the Snuffers belonging to the Candleſticks and Lamps of the Temple.*

AS there were *Candleſticks* and *Lamps*, ſo there were *Snuffers* alſo prepared for

theſe in the Temple of the Lord. *And the Snuffers were Snuffers of Gold*; 1 King. 6. 50.

1. Snuffers: The uſe of Snuffers is to Trim the *Lamps*, and *Candles*, that their Lights may ſhine *the brighter*.

2. Snuffers, you know are *biting*, *pinching* things, but uſe them *well*, and they will prove, not only beneficial to thoſe within the Houſe, but profitable to the Lights.

Snuffers, you may ſay, of what were they a type?

Anſwer, If our *ſnuffs* are our *ſuperfluities of naughtineſs*; our *Snuffers* then are thoſe righteous *reproofs*, *rebukes*, and *admonitions*, which Chriſt has ordained to be in his Houſe for good; or as the Apoſtle hath it, if *for our edification*; and perhaps, *Paul* alludes to theſe, when he bids *Titus* to rebuke the *Cretians ſharply*, *that they might be ſound in the faith*, Tit. 1. 12, 13.

As who ſhould ſay, they muſt uſe the Snuffers of the Temple, to trim their Lights withal, if they burn not well. Theſe Snuffers therefore are of great uſe in the Temple of God, only, as I ſaid, they muſt be uſed wiſely. 'Tis not *for* every fool *to handle Snuffers*, at, or about the Candles, leſt perhaps, inſtead of *mending* the light, they *put the Candle out*. And therefore *Paul* bids them that are *ſpiritual*, *do it*; Gal. 6. 1.

My reaſon tells me, that if I uſe theſe

Snuffers

Snuffers as I ſhould, I muſt not only endeavour to take the ſuperfluous ſnuff away, *but ſo to do it, that the light thereby be mended*; which then is done, if, as the Apoſtle ſaith, *I uſe ſharpneſs to edification, and not for deſtruction*, 1 Cor. 5. 4, 5. 2 Cor. 13. 10.

Are not the ſeven Churches in *Aſia* called by the Name of Candleſticks? And why Candleſticks, if they were not to hold the Candles? And Candles muſt have *Snuffers* therewith to trim the lights. And Chriſt who is our true *Aaron*, in thoſe rebukes *which* he gave thoſe Churches, alluding to theſe *Snuffers* did it, that their lights might ſhine the brighter, *Revel.* 2, *&* 3. *Chapters.*

Wherefore as he uſed them, he did it ſtill with caution to their light, that it might not be impaired. For as he ſtill thus trimed *theſe* Lamps, he yet encouraged what he ſaw *would* ſhine, if helped. He only *nipt the ſnuff away.*

Thus therefore he came to them with theſe Snuffers in his hand, and trimed their Lamps and Candleſticks, *Revel.* 2. 4. *ver.* 20. *chap.* 3, 2. *ver.* 15.

This ſhould teach *Miniſters*, to whom it belongs, under Chriſt, *to uſe theſe Snuffers* well. Strike at the *Snuff*, not at the *Light*, in all your rebukes and admonitions, ſnuff not your Lamps of a private revenge, but of a deſign to nouriſh grace and gifts in Chriſ-

ches. Thus our Lord himself says he did, in his using of these Snuffers about these Candlesticks. *As many*, saith he, *as I love, I rebuke and chasten; be zealous therefore, and repent*: Revel. 3. 19.

To Conclude, *Watchmen*, watch, and let not your snuffs be too long, nor pull them off with your Fingers, or carnal reasonings, but with godly admonitions, *&c.* Use your *Snuffers* graciously, curb Vice, nourish Vertue, so you will use them well, and so your light will shine to the glory of God.

XLV. *Of the Snuff-dishes that were with the Snuffers in the Temple.*

AS there were Snuffers, so there were also Snuff-dishes in the Temple. *And they were also made of gold*; Exo. 25. 28. cha. 37. 23. Numb. 4. 9. The Snuff-dishes were those in which the *Snuffs* were *put* when *Snuffed off*, and by which they were carried forth of the Temple. They therefore as the Snuffers are, are of great use in the Temple of God.

1. By them the golden Floor of the Temple is kept, from being daubed by the Snuffs.

2. By them also *the* clean hands of those *that* worship there, are kept from being defiled.

3. By them also the *stinks of the Snuffs* is sooneſt suppreſed in the Temple, and consequently the tender Noses of them that worship

ſhip there, preſerved from being offended.

Snuffs, you know are *daubing* things, *ſtinking* things, *nautious* things: therefore we muſt take heed that they touch not this Floor on which we walk, nor defile the hands which we lift up to God, when we come to worſhip him. But how muſt this be done, but as we take them off with the Snuffers, and put them in theſe Snuff-diſhes?

Some are for being at the *ſnuffs* with their *fingers*, and will alſo caſt them at their feet, and daub the Floor of God's holy Houſe, but uſually ſuch do burn, as well as defile themſelves. *But is it not a ſhame for a man to defile himſelf with that vice which he rebuketh in another?* Let us then, while we are taking away the ſnuffs of *others*, *hate even the garment ſpotted by the fleſh*, and labour to carry ſuch ſtink with *the Snuff-diſhes* out of the *Temple* of *God*.

Snuff-diſhes, you may ſay, *what are they?* I anſwer, If *ſins* are the *ſnuffs*, and rebukes, and admonitions the *Snuffers*: Then methinks, *repentance*, or in caſe that be wanting, the *cenſures of the Church* ſhould be the *Snuff-diſhes*.

Hence *Repentance is called, a Church-cleanſing grace*, and *the Cenſures of the Church a purging out of the old leven, and making it a new Lamp*, 1 Cor. 5. 2 Cor. 7. 11.

Ah! were theſe Snuff-diſhes more of uſe

in the Churches, we ſhould not have this Man's ſnuff, defile that Man's fingers as it doth. Nor would the Temple of God be ſo *beſmeered with* theſe *ſnuffs*, & *be-daubed as it is*.

Ah, Snuffs pull'd off, lie ſtill in the Temple-floor, and there ſtink, and defile both feet and fingers; both the callings and converſations of Temple-worſhipers, to the diſparaging of Religion, and the making of religious worſhip but of low eſteem with men. And all, I ſay, for want of the due uſe of theſe *Snuffers*, and theſe *Snuff-diſhes*, there.

Nay, are not whole Churches now defiled with thoſe very Snuffs, that long ſince were plucked off, and all for want of the uſe of theſe Snuff-diſhes, according to the Lord's Commandment. For you muſt know that *reproofs* and *admonitions* are but of ſmall uſe, *where repentance*, or Church *cenſures*, are not thereto annexed. When Miniſters uſe the *Snuffers*, the *People ſhould hold* the *Snuff-diſhes*.

Round reproofs for ſin, when they light upon penitent hearts, then brave work is in the Church: Then the Snuff is not only pulled away, but carried out of the Temple of God aright, *&c.*

And now the worſhip and worſhipers ſhine like gold. *As an ear-ring of gold, and an ornament of fine gold: ſo is a wiſe reprover upon an obedient ear*, Pro. 25. 12.

Miniſters,

Miniſters, it appertains to you to uſe the Snuffers, and to teach the People to hold the Snuff-diſhes right, Acts 20. 20, 21. 1 Tim. 4. 2. We muſt often be ſnuffed with theſe Snuffers, or our light will burn but dimly, our Candle will alſo waſte: Pray therefore, O Men of God, look diligently to your People. Snuff them as you ſee there is need, but touch not their Snuff with your *White* Fingers, a little Smutch on you will be ſeen a great way. Remember alſo that you leave them no where, but with theſe Snuff-diſhes, that the Temple may be cleared of them.

Do with the Snuff, as the neat *Houſe-wife* doth with the *Toad*, which ſhe finds in her Garden. She takes the Fork, or a pair of *Tongs*, and therewith doth throw it over the Pales. Caſt them away, I ſay, with fear, zeal, care, revenge, and with great indignation: (2 Cor. 7. 11) And then your Church, your Converſation, your Fingers, and all will be kept white and clean.

XLVI. *Of the Golden Tongs belonging to the Temple,*

THere was alſo *Tongs of Gold* uſed in the Temple of old, 1 King. 7. 49.

1. *Theſe Tongs* was uſed about the Altar, to order the fire there.

2. *They* were uſed too, about the Candle-

ſtick, and are therefore called HIS *Tongs*.

3. Perhaps there was *Tongs* for both theſe Services, but of that the Word is ſilent.

But what were they uſed about the Candleſtick to do?

Anſw. To take holy fire from of the Altar to light the Laps withal. For the fire of the Temple was holy fire, ſuch as at firſt, was kindled from Heaven, and when kindled, maintained by the Prieſts, and of that the Lamps were lighted, *Levit.* 9.24. 2 *Chr.* 7.1. Nor was there, upon pain of death, any other fire to be uſed there, *Levit.* 10. 1. Theſe Tongs therefore was uſed to take fire from off the Altar, *to light the Lamps and Candleſticks withal.* For to trim the Lights, and dreſs the Lamps, was *Aaron*'s work day by day, *Exod.* 40.24,25. *Levit.* 24.2,3. *Numb.* 8. 3. *He ſhall light and order the Lamps upon the pure Candleſtick before the Lord, and Aaron did ſo: he lighted the ſeven Lamps thereof, as the Lord commanded Moſes.*

What is a Lamp or Candleſtick to us, if there be not light thereon; and how lighted without fire, and how ſhall we take up Coals to light the Lamps withal, if we have not Tongs prepared for that purpoſe?

With theſe Tongs fire alſo was taken from off the Altar, and put into the Cenſers to burn ſweet Incenſe with, before the Lord.

The

The Tongs then were of great uſe in the Temple of the Lord.

But what were the Tongs a type of?

The *Altar* was a type of *Chriſt*, the fire, of the *Holy Ghoſt*; and theſe Tongs were a type of that *holy hand of God's grace*, by which the *Coals*, or ſeveral diſpenſations, and gifts of this Holy Ghoſt are taken and given to the Church, and to her Members, for her work and profit in this World.

Tongs, we know, are uſed inſtead of *fingers*, wherefore *Aaron's golden Tongs*, were a type of Chriſt's *golden fingers*: Song 5. 14.

Iſaiah ſaith, That *one of the Seraphims flew to him with a live Coal in his hand, which he had taken with the Tongs from off the Altar.* Here the *type*, and *antitype*, to wit, *Tongs*, and hand, are put together: (*Iſa.* 6.) But the Prophet *Ezekiel* treating of like matters, quite waves the *type*, the *Tongs*, and ſpeaketh only of *this holy hand. And he ſpake to the man cloathed with linnen, and ſaid go in between the wheels under the cherub*, (where the mercy-ſeat ſtood, where God dwelt, *Exod.* 2. *Pſal.* 80. 1.) *and fill thy* Hand *with Coals of fire from between the Cherubims:* Ezek. 10. 2.

Thus you ſee our golden Tongs, are now turned *into a golden hand*; into the golden hand *of the man cloathed in linnen*, which is Jeſus Chriſt, who at his aſcenſion received

of God the Father the Spirit in all fulneſs, to give, as his Divine wiſdom knew was beſt, the ſeveral Coals or Diſpenſations thereof unto his Church, for his praiſe, and her edification; Matt. 3. 11. Acts 2.

'Tis by this hand alſo, that this holy fire is put into our *Cenſers*. 'Tis this hand alſo that takes this Coal, therewith to touch the Lips of Miniſters, that their Words may warm like fire: And 'tis by this hand that the Spirit is given to the Churches, as returns of their holy prayers; Luke 11, 1, 2. Rom. 8. 26. Rev. 8. 5.

'Twas convenient that fire in the Temple ſhould be diſpoſed of by *golden Tongs*, but the *Holy Ghoſt*, by the *golden hand* of Chriſt's grace, for that can wittingly diſpoſe of it, according as Men and things are placed, and to do and be done in the Churches. Wherefore he adds, *And one Cherub ſtretched forth his hand from between the Cherubims, unto the fire that was between the Cherubims, and took thereof and put it into the hands of him that was clothed with Linnen, who took it & went out, Ezek.* 10. 7.

By this hand then, by *this man's hand*, the Coals of the Altar are diſpoſed of, both to the Lamps, the Candleſticks, the Cenſers, and the Lips of Miniſters, according to his own good pleaſure. And of all this was the Tongs in the Temple a Type.

XLVII. *Of*

XLVII. *Of the Altar of Incenſe in the Temple.*

THe *Altar* of Incenſe, was made firſt for the Tabernacle, and that of Shittim Wood, but it was made for the Temple of *Cedar*, and it was to be ſet before the Vail, that is, by the Ark of the Teſtimony, before the Mercy-Seat; that is, at the entering of the Holieſt, but not within. And the Prieſt was to approach it every Morning, which, as to the holieſt, he might not do. Beſides, when he went in to make an Atonement, he was to take fire from off that Altar, to burn his Incenſe within the Holy Place: Exod. 30. 4, 5, 6, 7, 8, 9, 10. Levit. 16. 18.

1. It was called the golden Altar, becauſe 'tws *over-laid with pure gold*. This Altar was not for burnt-offering, as the brazen Altar was, not for the *meat offering*, nor the *drink-offering*, but to *burn Incenſe* thereon, *ver.* 7. which ſweet Incenſe was a type of the grace of prayer: *Pſal.* 141. 2.

2. *Incenſe*, or that called *Incenſe here*, was not a *Simple*, but a *Compound*, made up of ſweet Spices, called *Stacte*, *Onycha* and *Galbanum:* Theſe three; and may anſwer to theſe three parts of this duty, to wit, *Prayer*, *Supplication*, and *Interceſſion*: Exod. 30. 34. 35, 36, 37. *Chap.* 37. 29. 1 Tim. 2. 1.

3. This Incenſe was to be burned upon the

the Altar every Morning, upon that Altar, which was called the *Altar of Incenſe*, which was before the Vail, toſhew, that it is our duty every Morning to make our Prayer to God by Jeſus Chriſt, before the Vail: that is, before the Door of Heaven, and there to ſeek, knock, and ask for what we need, according to the word; Luke 11. 9,10,11,12.

4. This Incenſe was to be kindled every Morning, to ſhew how he continueth interceeding for us, and alſo that all true praiſe of Men to God is by the *work*, the renewed *work* of the *Holy Ghoſt* upon our hearts. *Rom.*8.26.

5. Incenſe, as you ſee, was made of ſweet Spices, ſuch as were *gumme*, and ſo, *apt* to burn with a ſmoke, to ſhew, that not cold and flat, but hot and fervent, is the Prayer that flows from the ſpirit of faith and grace: Zech. 12. 10. *Jer.* 5. 16.

6. The ſmoak of this Incenſe was very ſweet and ſavoury; like pleaſant perfume: to ſhew how delightful and acceptable, the very ſound and noiſe of right Prayer is unto the Noſtrils of the living God, becauſe it comes from a broken heart; *Pſal.* 51. 17. Song 2. 14.

7. This Incenſe was to be offered upon the golden Altar, to ſhew us that no Prayer is accepted, but what is directed to God, in the Name of his Holy and Bleſſed Son, our

our Saviour: 1 Pet. 2. 5. Heb 13. 15.

8. They were commanded to burn *Incenſe* every Morning upon this Altar, to ſhew that God is never weary of the godly Prayers of his People. It alſo ſheweth, that we need every day to go to God for freſh Supplies of grace to carry us through this evil World.

9. This Altar, though it ſtood *without the Vail*, to teach us to live by faith, and to make uſe of the Name of Chriſt, as we find it recorded in the firſt Temple; yet was placed ſo nigh unto the Holieſt, that the ſmell of the ſmoke might go in thither, to ſhew that it is not diſtance of place, that can keep the voice of true Prayer from our God, the God of Heaven: but that he will be taken with what we ask for according to his Word.

It ſtood, I ſay, nigh the Vail, nigh the Holieſt, and he that burnt Incenſe there, did make his approach to God. Hence the Pſalmiſt, when he ſpaks of praying, ſaith, *'Tis good for me to draw nigh unto God*: Pſal. 73. 20. Heb. 10. 22.

10. This Altar thus placed, did front the Ark within the Vail; To put us in mind, that the Law is kept therein from hurting us: To let us know alſo, that the Mercy-Seat is above, upon the Ark, and that God doth ſit thereon, with his Pardon in his hand to ſave us. O! What ſpeaking things are types, ſhadows, and parables, had we but eyes to ſee, had we but ears to hear!

He that did approach the Altar with Incenſe of old, aright, (and then he did ſo, when he approached it by *Aaron*, his High-Prieſt) pleaſed God: how much more ſhall we have both Perſon and Prayers accepted, and a grant of what we need, if indeed we come as we ſhould to God by Jeſus Chriſt.

But take heed you approach not to a wrong Altar, take heed alſo that you come not with ſtrange fire, for they are dangerous things, and cauſe the Worſhipers to miſs of what they would enjoy. But more of this in the next particular.

XLVIII. *Of the golden Censers belonging to the Temple.*

THere were also golden Censers belonging to the Temple: and they were, either such as belonged to the Sons of *Levi* in general, or that were for *Aaron*, and his Sons, in special; as *Numbers* 16.6,17,18.

The Censers of the *Levites* were a type of ours, but the Censer of *Aaron*, was a type of *Christ*'s.

The Censers, as was hinted before, were for this use in the Temple, namely to hold the holy fire in, on which Incense was to be burned before the Lord; Levit. 10. 1.

These Censers then were types of *hearts*. *Aaron*'s golden one, was a type of Christ's golden heart, and the Censers of the *Levits*, were types of other Worshipers hearts.

The fire also which was put therein, was a type of that Spirit, by which we pray, and the Incense that burnt thereon, a type of our desires.

Of *Christ*'s Censer, we read, *Revelations* the viii. which is always filled with much Incense, that is with continual Intercessions, which he offereth to God for us: and from whence also there always goes a cloud of sweet savour, covering the Mercie seat, *Levit.* 16. 13. *Heb*, 7. 25. *Revel.* 8. 3, 4.

But to speak of the Censers, and fire, and Incense of the Worshipers. For albeit they were all put under one rule, that is, to be according to Law, yet often times, *as were the Worshipers*, such was the Censers, Fire, and Incense.

1. Hence the two hundred an fifty Censers with which *Corah*, and his Company offered, are called *the Censers of sinners*. For they came with *wicked hearts*, *then* to burn Incense before the Lord: *Numb.* 16.17,37.

2. Again, as the Censers of these Men were called *the Censers of sinners*, shewing they came at that time to God with naughty hearts, so the fire that was in

Nadab

Nadab and *Abihu*'s Cenſers is *called ſtrange fire*, which the Lord commanded them not: *Levit.* 10. 1.

3. This ſtrange fire, was a type of that *ſtrange ſpirit*, oppoſed to the ſpirit of God, *in* and *by* which, notwithſtanding, ſome adventure to perform Worſhip to God.

4. Again, as theſe Cenſers are called the *Cenſers of ſinners*, and this fire called, *ſtrange fire*, ſo the Incenſe of ſuch is alſo called *ſtrange*, and is ſaid to be an *abomination* unto God; *Exod.* 30. 9. *Iſa.* 1. 13. *Chap.* 66. 3.

Thus you ſee that both the Cenſers. Fire, and Incenſe of ſome, is rejected, even as the *heart*, *ſpirit*, and *prayer* of ſinners, are an abomination unto God: *Hoſ.* 7. 14. *Chap.* 4. 12. *Chap.* 5. 4. *Prov.* 28. 9.

But there was beſides theſe, *true* Cenſers, *holy* fire, and *ſweet* Incenſe among the Worſhipers in the Temple, and their ſervice was accepted by *Aaron* their High Prieſt: For that was thorough the faith of Chriſt, and theſe were a type of our true Goſpel-Worſhipers, who come with *holy* hearts, the *holy* ſpirit, and *holy* deſires before their God, by their Redeemer. Theſe are a perfume in his Noſe. *The Prayer of the Upright is his delight.* *David*'s Prayers *went up like Incenſe, and the lifting up of his hands, as the Evening Sacrifice*, Pro. 15. 8. Pſal. 141. 2.

Let them then that pretend to worſhip before God in his holy Temple, look to it that both their *Cenſers*, *Fire*, and *Incenſe*: *Heart*, *Spirit*, and *Deſires*, be ſuch as the Word requires. Leſt inſtead of receiving of gracious returns from the God of Heaven, their *Cenſers* be laid up *againſt them*, leſt the fire of God devours them, and their Inſenſe becomes an abomination to him, as it happened to thoſe, made mention of before.

But, 'tis ſaid the Cenſers of Corah and his Company was hallowed.

Anſwer, So is God's Worſhip, which is ſo his by his Ordination, yet even that very Worſhip may be ſpoiled by Man's tranſgreſſion. Prayer is GOD's Ordinance, but

but all Prayer is not accepted of God. We muſt then diſtinguiſh between the thing commanded, and our uſing of that thing. The Temple was GOD's Houſe, but was abuſed by the irreverence of thoſe that worſhiped there, even to the demoliſhing of it.

A golden Cenſer is a gracious heart, heavenly fire is the Holy Ghoſt, and ſwees Incenſe the effectual fervent Prayer of Faith. Have you theſe? Theſe God expects, and theſe you muſt have, if ever your Perſons or performances be of God accepted.

XLIX. *Of the golden Spoons of the Temple.*

1. THe Golden Spoons belonging to the Temple were in number, according to *Moſes*, *twelve*; anſwering to the twelve Tribes. But when the Temple was builded, I ſuppoſe they were more, becauſe of the number of the Baſons. Numb. 7. 14, 20, 26, 32, 38, 40, 50, 56, 62, 68, 74, 80, 86.

2. The Spoons, as I ſuppoſe, were for the Worſhipers in the Temple *to eat that broth withal*, wherein the Treſpaſs-offerings were boiled. For which purpoſe there were ſeveral Cauldrons hanged in the corners of that Court called the Prieſt's, to boyl them in. 1 *Sam.* 2. 13, 14. *Exek.* 46. 19, 20.

3. Now in that he ſaith here were Spoons, what is it, but that there are alſo *babes* in the Temple of the Lord. There was Broth for Babes, as well as Meat for Men, and Spoons to eat the Broth withal.

4. True, the Goſpel being more excellent then the Law, doth change the term, and inſtead of *Broth*, ſaith, *there is Milk for babes.* But in that he ſaith *Milk*, he inſinuates that there are *Spoons* for Children in the Church.

5. *I could not*, ſaith Paul *to them at* Corinth, *ſpeak to you as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt, I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able*, 1 *Cor.* 3. 1, 2.

6. See,

6. See, here were need of Spoons, milk is *Spoon-meat*; for here were thoſe which could not feed themſelves with Milk, let them then that are Men eat the ſtrong Meat, *For every one that uſeth milk is unskilful in the word of righteouſnes, for he is a babe. For ſtrong meat belongeth to them that are of full age, who by reaſon of uſe have their ſences exerciſed to diſcern both good and evil*; Heb. 6. 13, 14.

7. Spoons, you know are to feed us with weak and thin food, even with that which beſt ſuteth with weak ſtomacks, or with a babiſh temper. Hence as the *ſtrong man* is oppoſed to the *weak*, ſo the *milk* is oppoſed to the *ſtrong meat*.

8. So then, though the Babe in Chriſt is weaker then the Man in Chriſt, yet is he not by Chriſt left unprovided for. For here *is milk for babes, and ſpoons to eat it with.* All this is taught us by the Spoons, for what need is there of Spoons, where there is nothing to eat but ſtrong Meat?

9. Babes, you know, have not only *babiſh ſtomacks*, but alſo *babiſh tricks*, and muſt be dealt withal as Babes; their Childiſh talk, and frompered Carriages, muſt be born withal.

10. Sometimes they cry for nothing, yea, and count them for their foes which rebuke their childiſh toys and ways. All which the Church muſt bear, becauſe they are God's Babes; yea, they muſt feed them too; For if he has found them milk and ſpoons, 'tis that they may be fed therewith, and live. Yea, grown Miniſters are God's Nurſes, wherefore they muſt have a Lap to lay them in, and Knees to dandle them upon, and Spoons to feed them with.

11. Nor are the Babes, but of uſe in the Church of God, for he commands that they be brought to cry with the Congregation before the Lord, for mercy for the Land; Joel. 2. 16.

12. Incenſe, I told you, was a type of Prayers, and the

the Spoons in the time of *Moſes*, were preſented at the Temple full of it. Perhaps to ſhew that God will with the Milk which he has provided for them, give it to them as a return of their crying to him, even as the Nurſe gives the Child the Teat and Milk.

13. You know the Milk is called for, when the Child is crying, as we ſay to ſtop its mouth with it. O Babes, did you but cry ſoundly, God would give you yet more Milk.

14. *But what were thoſe golden Spoons a type of?*

I anſwer, If the Milk is the Juice, and Conſolations of the Word, then the Spoons muſt be thoſe *ſoft ſentences, and golden Concluſions*, with which the Miniſters feed their Souls by it. *I have fed you*, ſaid *Paul, with the Milk of the Word*; ſaith *Peter, even as you have been able to bear it.* Compare theſe two or three Texts; 1 *Pet.* 2. 1, 2, 3. 1 *Cor.* 3. 2. 1 *Theſſ.* 2. 7.

15. And this is the way to ſtrengthen the *weak hands*, and to *confirm the feeble knees.* This is the way to make them grow to be Men, who now are but as Infants of days. Thus a little one may become a thouſand, and a ſmall one a ſtrong Nation. Yea, thus in time, you may make a little Child to Joſtle it with a Leopard, yea, to take a Lyon by the beard; yea thus you may imbolden him to put his hand to the hole of the *Aſp*, and to play before the Den of the *Cockatrice.* Iſa. 11. 6, 7, 8. Chap. 60. 22.

Who is moſt ſtout, was once a Babe, he that can now eat meat, was ſometimes glad of Milk, and to be fed with the Spoon. Babes in Chriſt therefore muſt not be diſpiſed, nor over look'd: God has provided them Milk, and Spoons to eat it with, that they may grow up to be Men before him.

L. *Of the Bowles and Baſons belonging to the Temple.*

AS there were Spoons, ſo there were *Bowles*, and *Baſons* belonging to the Temple: Some of theſe were

were of Gold, and ſome of Silver: and when they were put together, their number was four hundred and forty. Theſe you read of, *Ezra* 1. 10.

The *Bowles*, or *Baſons* were not to waſh in, as was the Sea and Lavers of the Temple, they were rather to hold *the Meſſes in*, which the Prieſts at their holy Feaſts, did uſe to ſet before the People. This being ſo, they were types of that *proportion of faith*, by which, or by the meaſure of which, every man received of the holy food, for the nouriſhment of his Soul. For, as a Man, had he a thouſand Meſſes ſet before him, he eating for his *health*, cannot go beyond what his ſtomack will bear: So neither can the Child of God, when he comes to worſhip in the Temple of God, receive of the good things that are there, beyond the *proportion of his Faith*, or, as it is in another place, *according to the ability which God giveth*, Rom. 12. 6. 1: Pet. 4. 11.

And hence it is at the ſelf ſame Ordinance, ſome receive three times as much as others do: for that their *Bowl*, I mean their *faith*, is able to receive it. Yea *Benjamin*'s Meſs was five times as big as was the Meſs of any of his Brethren; and ſo it is with ſome Saints, while they eat with their Brother *Joſeph* in the Houſe of the living God.

There are three go to the ſame Ordinance, and are all of them believers, who when they come and compare notes, do find their receivings are not of the ſame quantity.

One ſays, I got but *little*; to'ther ſays, 'twas *a pretty good* Ordinance to me; the third ſays, I was *exceeding* well there. Why, to be ſure, he that had but little there, had there but little faith, but great faith in him would have received more. He had it then according to the largeneſs of his *Bowl*, even *according to his faith, even as God hath dealt to every man the meaſure of faith*, Rom. 12. 3.

12. 3. Mark, faith is a certain measure; and that not only as to its degree, but for that it can receive, retain, or hold what is put into it.

So then, here it is no matter how much Milk, or holy Broth there is, but how big is thy *Bowl*, thy *Faith*. Little Bowls hold but little, nor canst thou receive, but as thy faith will bear. (I speak now of God's ordinary dealing with his People) For so he saith in his Word. *According to thy Faith be it unto thee*; Matt. 9. 29.

If a Man goeth to the Ocean Sea for Water, let him carry *but* an *Egg-shell* with him, and with that he shall not bring a Gallon home. I know indeed that our little Pots, have a promise of being made *like the Bowls of the Altar*; but still our *Mess* must be according to our *measure*, be that small, or be it great. The same Propht saith again, The Saints shall be filled *like Bowls, as the corners of the Altar*. which though it supposes an enlargment, yet it must be confined to that measure of faith, which is provided for its reception; *Zech* 9. 15. *Chap.* 14. 2. And suppose these Bowls should signifie the Promises, tho' the Saints, not the promises, are compared to them, because they, not promises, are the Subjects of Faith. Yet it is the Promise by our measure of Faith in that, that is nourishing to our Souls.

When *Ahasuerus* made a Feast to his Subjects, they *drank their Wine in Bowls*, They did not drink it by the largeness of the Vessel, whence they drew it, but according to their health, and as their stomacks would so receive it, *Esth.* 1.

Thy Faith then is one of the Bowls, or Basons of the Temple, by, or according to which, thou receivest thy *Mess*, when thou fittest feasting at the Table of God.

And observe, all the Bowls were not made of Gold, as all Faith is not of a saving sort. 'Tis the Golden Faith that is right, the Silver Bowls were of an inferiour sort, *Revel.* 3. 18.

Some,

Some, I ſay, have golden Faith, all faith is not ſo. Wherefore look to it, Soul, that thy *Bowl*, thy faith, be golden faith, or of the beſt kind. Look, I ſay, after a good faith, and great, for a great faith receives a great Meſs.

Of old, Beggars did uſe to carry their Bowls in their Laps, when they went to a Door for an Alms. Conſequently if their Bowls were but little, they oft-times came off by the loſs, though the Charity of the Giver was large. Yea, the greater the Charity, the larger the loſs, becauſe the Beggar's Bowl was too little. Mark it well, it is oft-times thus in the matters of our God.

Art thou Beggar, a Beggar at God's Door be ſure thou getteſt a great Bowle, For as thy Bowl is, ſo well be thy Meſs. *According to thy faith*, ſaith he, *be it unto thee*; Matt. 9. 29.

LI. *Of the Flaggons and Cups of the Temple.*

THe next thing to be conſidered, is, the *Flaggons* and *Cups* of the *Temple*; of theſe we read, 1 *Chro.* 28. 17. *Jer.* 52. 19.

Theſe were of great uſe among the Jews, eſpecially on their Feaſting-days; as of their *Sabbaths*, *New-Moons*, and the like; *Levit.* 23. 13. *Numb.* 28. 7. 1 *Chro.* 16. 3. *Iſa.* 25. 6. *chap.* 62. 8. 9.

For Inſtance, The Day that *David* danced before the Ark, he dealt among all the People, even to the whole Multitude of *Iſrael*, *as well to the Women as to Men, to every Man a Cake of bread, a good piece of Fleſh, and a Flaggon of Wine.* 2 Sam, 6. 19. 1 Chro. 16. 3.

In this Mountain, that is, in the Temple typically, ſaith the Prophet, *ſhall the Lord of Hoſts make unto all People a Feaſt of fat things, a feaſt of Wine on the Lees, of fat things full of marrow, of Wine on the Lees well refined*; Iſa. 25. 6.

Theſe are Feaſting-times: The times in which our Lord

Lord uſed to have his Spouſe into his Wine-Cellar, and in which he uſed to diſplay with delight his Banner over her Head in love; *Song* 2. 5.

The Church of Chriſt, alas, is of her ſelf a very ſickly *puely* thing, a Woman, a weaker Veſſel, but how much more muſt ſhe needs be ſo weak, when the cuſtom of Women is upon her, or when ſhe is ſick of love. Then ſhe indeed has need of a draught, for ſhe now ſinks, and will not elſe be ſupported; *Stay me with Flaggons*, ſaith ſhe, *and comfort me with Apples, for I am ſick of love*, Song 2. 4, 5.

Theſe *Flaggons* therefore were types of thoſe Feaſtings, and of thoſe large draughts of Divine love, that the Lord Jeſus draweth for, and giveth to his Spouſe in thoſe days that he feaſteth with them. For then he ſaith, *Drink, yea drink abundantly, O Beloved.* This he does to chear her up under her hours of ſadneſs and dejection: For now *new Corn makes the young men chearful, and new Wine the maids*; Pro. 31. 6, 7. Pſal. 116. 13 Jer. 16. 7. Song 5. 1. Zech. 9. 17.

As there were Flaggons, ſo there were Cups, and they are called Cups of *Conſolation*, and Cups of *Salvation*, becauſe, as I ſaid, they were they by which God at his Feaſtings with his People, or when he ſuppeth with them, giveth out the more large draughts of his love unto his Saints, to revive *the ſpirits of the humble, and to revive the hearts of the contrite ones.* At theſe times God made *David's Cup run over.* For we are now admitted, if our faith will bear it, to drink freely into this grace, and to be merry with him; *Pſal.* 23. 5. *Luk.* 15. 22, 23, 24. *Song.* 5. 1. *chap.* 7. 11, 12. *Joh.* 14. 23. *Revel.* 3. 20.

This is that to which the Apoſtle alludeth, when he ſaith, *Be not drunk with Wine, wherein is exceſs, but be ye filled with the Spirit; ſpeaking to your ſelves in Pſalms, and Hymns, and ſpiritual Songs, ſinging and making melody in your hearts unto the Lord.*

For

For the Cups, as to their uſe in the general, underſtand them, as of the Bowls made mention of before: For aſſurances are the blooms, and flowers of Faith, not always on it, though uſually on Feaſting days, 'tis ſo. So the degree of the one, is ſtill according to the meaſure of the other; *Epheſ.* 5.18. *Jam.* 5. *Rom.* 15.13.

LII. *Of the Chargers of the Temple.*

IN the *Tabernacle* they had but twelve of them, and they were made of Silver, but in the *Temple* they had in all *a thouſand and thirty.* The thirty were made of Gold, the reſt were made of Silver; *Numb.* 7. 84.

Theſe *Chargers*, were not for uſes common or prophane, but, as I take it, they were thoſe in which the Paſſover, and other Meat-offerings were dreſt up, when the People came to eat before God in his holy Temple: The *Meat*, you know, I told you was oppoſite to *Milk*, and ſo are theſe *Chargers*, to the *Bowls*, and *Cups*, and *Fluggons* of the Temple.

The *Meat* was of two ſorts, *roſt*, or *boyl'd.* Of that which was *roſt*, was the Paſſover, and of that which was boyl'd, was the Treſpas offerings. Wherefore concerning the Paſſover, he ſaith, *Eat not of it raw, nor ſodden at all in Water, but roſt with fire, his head, with his legs, and with the purtenance thereof*; Exod. 12.

This *roſt meat*, was a type of the body of Chriſt, as ſuffering for our ſins, the which when it was *roſt*, was, and is, as dreſt up in *Chargers*, and ſet before the Congregations of the Saints.

But what were the Chargers a type of?

I alſo ask, in what *Charger* our Goſpel-Paſſover is now dreſt up, and ſet before the People. Is it not in the *Evangeliſts, the Prophets, and Epiſtles of the Apoſtles?* They therefore are the *Chargers*, and the Ordinance of the Supper; in theſe alſo is the Treſpaſs-Offerings, with what is fried in Pans, myſtically prepared for the Children of the higheſt.

And

And why might they not be a type of Gospel-Sermons?

I answer, I think not so fitly, for alas! the best of Sermons in the World, are but *as thin slices cut out of those large dishes.* Our Ministers are the *Carvers*, good Doctrine is the *meat*, and the *Chargers* in which this meat is found, are the holy Canonical Scriptures, *&c.* Though, as I said, most properly, the New Testament of our Lord and Saviour Jesus Christ.

In these is Christ most truly, lively, and amply set before us as crucified, or *roast* at the fire of God's Law for our sins, that we might live by him through faith, feeding upon him; 2 *Cor.* 3.12. *Gal.* 3.12. *Acts* 3.18, 19, 20, 21. *Chap.* 13. 4. *Chap.* 26. 22. 1 *Pet.* 1. 10. *Acts* 7. 42. *Chap.* 15. 15. *Chap.* 28. 23. *Rom.* 16. 26. *Revel.* 10. 7.

There is in these *Chargers*, not only *meat*, but *sawce* (if you like it) to eat the meat withal. For the Passover there is *bitter herbs*, or sound repentance: and for other, as the *thank-offerings*, there is holy chearfulness and prayers to God for grace. All these are set forth before to in the holy Scriptures, and presented to us thereby, as in the golden *Chargers* of the Temple. He that will scoff at this, let him scoff. The *Chargers* were a type of some thing, and he that can shew a fitter Antitype then is here proposed to consideration, let him do it, and I'll be thankful to him.

Christians, here is your Meat before you: and this keow, the deeper you dip it in the sawce, the better it will relish. *But let not unbelief teach you such manners, as to make you leave the best bits behind you.* For your liberty is to eat freely of the *best*, of *the* fat, & of *the sweet.*

LIII. *Of the goings out of the Temple.*

AS to the comings into the Temple, of them we have spoken already; namely, of the *outer* and *inner* Court, as also of the Doors of the Porch, and Temple. The coming in was but one strait course, and that

that a type of Jesus Christ, but the goings out were many: *Joh.* 10. 9. *Chap.* 14. 6.

Now, as I said, it is insinuated, that the goings out are many, answerable to the many ways which the Children of Men have invented to Apostatize in from God. *Christ* is the way *into*, but *sin*, the way *out of* the Temple of God. True, I read not of a discription of the *goings* out of this House, as I read of the *comings* in. Only when they had *Athalia* out thence, she is said, *To go out by the way by which the Horses come into the King's Stables, and there she was slain*; as it were upon the Horse-dunghil; 2 *King.* 11. 16. 2 *Chron.* 24 15.

When *Uzziah* also went out of this House for his transgression, he was cast out of all Society, and made to dwell in a kind of a *Pest-house*, even to the day of his death; 2 *Chro.* 26. 20, 21.

Thus therefore, though these goings out are not particularly described, the Judgments that followed them, that have for their transgressions been thrust out thence, have been both *remarkable*, and *tremendous*. For, for to die upon a *dunghil*, or in a *Pest-house*, and that for wicked actions, is a shameful a disgraceful thing. And God will still be spreading dung upon the faces of such, no greatness shall prevent it; *Yea, and will take them away with it*; Mal. 2. *I will drive them out of my house*, says he, *I will love them no more*; Hos. 9. 15.

But what are we to understand in Gospel-days, by going out of the house of the Lord, for, or by sin?

I answer, If it be done *voluntarily*, then sin leads you out, if it be done by the *holy compulsion* of the Church, then 'tis done by the Judicial Judgment of God; That is, they are cut off, and cast out from thence, as a just reward for their transgressions; *Levit.* 20. 18. *Chap.* 22. 3. *Ezek.* 14. 8. 1 *Cor.* 5. 13.

Well, but whether do they go, that are thus gone out of the Temple or Church of God?

I answer, Not to the *Dunghil* with *Athalia*, nor to the *Pest-house* with *Uzziah*, *but to the Devil*, that's the first step, and *so to Hell*, without repentance. But if their sin be not unpardonable, they may by repentance be recovered, and in mercy tread these Courts again. Now the way to this recovery, is to think seriously what they have done, or by what way they *went out* from the House of God. Hence the Prophet is bid to *shew to the rebellious house*, *first the goings out of the house*, and *then* the comings in. But, I say first, he bids shew them the goings out thereof; *Ezek.* 43. 10, 11.

And this is of absolute necessity, for the recovering of the sinner. For until he that has sinned himself out of God's house, shall see what danger he has incurred to himself, by this his wicked going out, he will not unfeignedly desire to come in thither again.

There is another thing as to this point to be taken notice of. There is away, by which *God* also doth depart from this House, and that also is by *sin*, *as the occasion*. The *sin* of a *man* will thrust *him* out, and the sin of *men* will drive *God* out of his own house. Of this you read, *Ezek.* 11: 22, 23. For this, he saith, *I have for saken mine house*, *I have left mine heritage*, *I have given the dearly beloved of my Soul into the hand of her Enemies*; Jer. 12. 7.

And this also is dreadful: The great sentence of Christ upon the Jews lay much in these words, *Your house is left unto you desolate*, that is, God has left you to *bare* Walls, and to *lifeless* Traditions.

Consider therefore of *this* going out also. Alas, a Church, a true Church, is but a poor thing, if God leaves, if God forsakes it. By a true Church, I mean one that is Congregated, according to outward rule, that has sinned God away, as she had almost quite done, that was of *Laodicea*; Revel.

He that sins himself out, can find *no good* in the *World*, and they that have sinned God out, can find

no

no good in the *Church*. A Church that has ſinned God away from it, is a ſad Lump indeed. You therefore that are in God's Church, take heed of ſinning your ſelves out thence; alſo take heed that while you keep in, you ſin not God away, for thence-forth, no good is there: *Yea, wo unto them when I depart from them*, ſaith God, *Hoſ.* 9. 12.

LIV. *Of the Singers belonging to the Temple.*

HAving thus far paſſed thorow the Temple, I come now to the *Singers* there. The Singers were many, but *all of the Church*, either *Jews*, or *Proſelites*. Nor was there any, as I know of, under the Old Teſtament-worſhip, admitted to ſing the Songs of the Church, and to celebrate that part of Worſhip with the Saints, but they, who, at leaſt, in appearance, were ſo. The Song of *Moſes*, of *Deborah*, and of thoſe that danced before *David*, with Others that you read of, they were all Performed, either by Jews by nature, or by ſuch as were proſelited to their Religion; *Exod.* 15. 1. *Judg.* 5. 1, 2. 1 *Sam.* 18. 6. And ſuch worſhip then was occaſioned by God's appearance for them, againſt the power of the Gentiles, their Enemies.

But we are confined to the Songs of the Temple a more *diſtinct* type of *ours* in the *Church under* the *Goſpel*.

1. The Singers *then* were many, but the chief of them in the days of *David*, were *David* himſelf, *Aſaph*, *Jeduthan*, and *Heman*, and their Sons.

2. In *David*'s time the chief of theſe Singers were two hundred threeſcore and eight; 1 *Chro.* 25.

Theſe Singers of old were to ſing their Songs *over the burnt-offering*, which were types of the Sacrificed Body of Chriſt, a *Memorial* of which Offering we have at the Lord's Table, the Conſummation of which *Chriſt and his Diſciples celebrated with a Hymn*; Matt. 26. 30.

And as of old, they were the Church, that did ſing in the Temple, according to Inſtitution, to God; So alſo

alſo they are by God's appointment to be ſung by the Church in the New. Hence.

1. They are ſaid to be the *redeemed* that ſing.

2. The Songs that they ſing, are ſaid to be the *Songs of their Redemption*; Revel. 5. 9, 10.

3. They were and are Songs, that *no man can learn* but they.

But let us run a little in the Parallel:

1. *They* were of old appointed to ſing, that were *cunning* and *skilful* in Songs. And anſwerable to that, 'tis ſaid, *That no Man could learn our New-Teſtament Songs, but the hundred and forty and four thouſand, which were redeemed from the Earth*; 1 Chro. 15.22. *Revel.* 14. 3.

2. Theſe Songs were ſong with *Harps*, *Pſalteries*, *Cymbals*, and *Trumpets*; a type of our ſinging with *ſpiritual Joy*, from *grace in our hearts*; 1 Chro. 25. 6. 2 Chro. 29. 26, 27, 28. Col. 3. 16.

3. The Singers of old were to be *clothed in fine Linnen*, which fine Linnen, was a type of *Innocency*, and an *upright Converſation*. Hence the Singers under the New Teſtament, are ſaid to be *Virgins*, ſuch, in whoſe *mouth* was no *guile*, and that were without *fault before the Throne of God*; 1 Chro. 15. 27. and *Revel.* 14. 1, 2, 3, 4, 5. See alſo *Chap.* 7. 9, 10, 11, 12, 13, 14, 15. Pſal. 33. 1.

4. The Songs ſung in the Temple, were *new*, or ſuch as were complied after the manner of repeated mercies, that the Church of God had received or were to receive, and anſwerable to this is the Church to ſing *now*, *new* Songs, with *new* hearts for *new* mercies; *Pſal.* 33. 3. *Pſal.* 40. 3. *Pſal.* 96. *Pſal.* 144. 9. *Revel.* 14. 3. *New* Songs, I ſay, are *grounded* on *new* matter, *new* occaſions, *new* mercies, *new* deliverances, *new* diſcoveries of God to the Soul, or for *new* frames of heart. And are ſuch as are *moſt* taking. *moſt* pleaſing, and *moſt* refreſhing to the Soul.

5. Theſe Songs of old, to diſtinguiſh them from Heatheniſh

Heatheniſh ones, were called *God*'s Songs, the *Lord*s Songs; becauſe taught *by* him, and learned *of* him, and injoyned to them, to be ſung *to his praiſe*. Hence *David* ſaid, *God had put a new Song in his mouth, even praiſes to our God*; 1 Chro. 25. 7. Pſal. 47. 6, 7. Pſal. 137. 4. Pſal. 40. 3.

6. Theſe Songs alſo were called the Songs of *Sion*, and the *Songs* of the *Temple*; Pſal. 137. 3. Amos, 8. 3. And they are ſo called as they were *theirs* to ſing there, I ſay, of them of *Sion*, and the Worſhipers in the Temple: I ſay, to ſing *in* the Church, *by* the Church, to him who is the God of the Church, for the mercies, benefits and bleſſings, which ſhe has received from him, Sion-Songs, Temple Songs, muſt be ſung by Sion's Sons, and Temple-worſhipers.

The redeemed of the Lord ſhall return, and come to Zion with Songs, and everlaſting Joy upon their heads, they ſhall obtain joy and gladneſs; and ſorrow and ſighing ſhall flie away. Therefore they ſhall come and ſing in the height, or upon the Mountain of Zion; and ſhall flow together, thither, to the goodneſs of the Lord. Break forth into ſinging ye Mountains, and let the Inhabitants of the Rock ſing; Iſa. 44. 23. Chap. 42. 11.

To ſing to God, is the higheſt Worſhip we are capable to perform in Heaven; and 'tis much if ſinners on Earth, without grace, ſhould be capable of performing it, according to his Inſtitution, acceptably. I pray God it be done by all thoſe that now a days get into Churches, in ſpirit and with underſtanding.

LV. *Of the Union of the holy and moſt holy Temple.*

THat commonly called the Temple of God at *Jeruſalem*, conſidered as ſtanding of two parts, was called the *outward*, and *inward* Temple, or, the *holy*, and *moſt* holy place. They were builded upon *one*, and the *ſame* foundation, neither could one go into the Holieſt, but as thorow the holy place, 1 *King*. 3. 1.

Chap. 6. 1. 2 Chro. 5. 1, 13. Chap. 7. 2.

The *firſt* houſe, namely, that which we have been ſpeaking of, was a type of the Church-*militant*, and the place *moſt holy* a type of the Church *triumphant*. I ſay, of the Church-*triumphant*, as it is now.

So then, The houſe ſtanding of theſe two parts, was a ſhadow of the Church both in *Heaven* and *Earth*. And for that they are joyned together by *one* and the *ſame* foundation, it was to ſhew, that *they above*, and *we below*, are yet *one* and the *ſelf-ſame* houſe of God. Hence *they*, and *we together*, are called, *The whole Family in Heaven and Earth*, Epheſ. 3. 14, 15.

And hence it is ſaid again, that we who believe on Earth, *are come to Mount Zion, to the City of the living God, the heavenly Jeruſalem; and to an invincible company of Angels. To the general Aſſembly, and Church of the firſt born, which are written in Heaven, and to the Spirits of juſt men made perfect, and to God the Judge of all, and to Jeſus the Mediator of the new Covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel*: Heb. 12. 22, 23, 24.

The difference then betwixt us and them, is, not that we are really two, but one body in Chriſt, in divers places. True we are *below* ſtairs, and they *above*; *they* in their *holy-day*, and *we* in our *working-day* cloaths: *they* in *harbour*, but we in the *ſtorm*; *they* at *reſt*, and we in the Wilderneſs: They *ſinging*, as *crowned* with Joy; we *crying*, as *crowned* with *thorns*. But I ſay, we are all of one houſe, one family, and are all the Children of one father.

This therefore we muſt not forget, leſt we debar our ſelves of much of that, which otherwiſe, while here we have a right unto. Let us therefore, I ſay, remember, that the Temple of God is *but one*, though divided, as one may ſay, into *Kitchin* and *Hall*, *above* ſtairs and *below*; or *holy* and *moſt holy place*. For it ſtands upon the ſame foundation, and is called, but *one*, *the*

Temple

Temple of God; which is builded upon the Lord our Saviour.

I told you before, that none of old, could go into the *moſt holy*, but by the *holy* place, even by the Vail that made the Partition between; Exod. 26. 33. Levit. 16. 2, 12, 15. Heb. 9. 7, 8. chap. 10. 19.

Wherefore, they are deceived, that think to go into the *holieſt* which is Heaven, when they did; who yet abandon, and hate the *holy place*, while they live.

Nay Sirs, The way into the *holieſt*, is thorow the *holy place*; the way into Heaven, is thorow the Church on Earth; for that Chriſt is there by his Word to be received by faith, before he can by us in Perſon be received in the *beatical* Viſion. The Church on Earth, is *as the houſe of the Women*, ſpoken of in the Book of *Eſther*, where we muſt be *dieted*, *perfumed*, and made fit to go into the Bride-groom's Chamber, or as *Paul* ſays, *made meat to be partakers of the Inheritance of the Saints in light*; Eſth. 2. Col. 1. 12.

LVI. *Of the Holieſt or Inner Temple.*

THe *moſt holy place* was, as I ſaid, a Figure of Heaven it ſelf, conſequently, *a type of that where the moſt ſpecial preſence of God is*; and where his face is moſt clearly ſeen, and the gladneſs of his countenance moſt enjoyed; *Heb.* 9.23,24. *Exod.* 25.22. *Numb.* 7 89.

The moſt holy place was *dark*, it had no Windows in it, though there was ſuch round the Chambers; the more ſpecial preſence of God too, on Mount *Sina*, was in the *thick Darkneſs* there; 1 *King.* 8.12. 2 *Chro.* 6. 1 Exod. 19. 9. chap. 20. 21.

1. This Holieſt therefore being thus made, was to ſhew that God as in Heaven, to us on Earth, is altogether *inviſible*, and not to be reached otherwiſe than by Faith. For I ſay, in that this Houſe had no *Windows*, nothing therein could be ſeen by the higheſt light of this World. Things there were only ſeen by

the light of the fire of the Altar, which was a type of the ſhinings of the Holy Ghoſt; 1 *Cor.* 2. *chap.* And hence it is ſaid, notwithſtanding this darkneſs, *He dwelleth in the light, which no man can approach unto; none but the High Prieſt, Chriſt;* 1 *Tim* 6.16. 1 *Pet.* 3.21,22.

2. The Holieſt therefore was thus built to ſhew how different our ſtate in Heaven will be, from *this* our ſtate on Earth. We walk *here* by one light, by the light of a written word; For that is *now a light to our feet, and Lanthorn to our Path.* But that place, where there will be no written Word, nor Ordinances as here, will yet to us ſhine more light and clear, then if all the lights that are in the World were put together to light one Man: *For God is light, and in him is no darkneſs at all* 1 Joh. 1. 5. And in his light, and in the light of the Lamb immediately, we ſhall live, and walk, and rejoyce all the days of Eternity.

3. This alſo was ordained thus, to ſhew, that we while in the *firſt* Temple, ſhould live by faith, as to what there was, or as to what was done in the ſecond. Hence 'tis ſaid, as to *that*, we walk by faith, not by ſight; 2 Cor. 5. 6, 7, 8.

The things that are there *we are told of*, even of the *Ark* of the Teſtimony, and *Mercy-Seat*, and the *Cherubims* of glory, and the *preſence* of Chriſt, and of God; we are, I ſay, told of them by the Word, and believe, and are taken therewith, and hope to go to them hereafter: but otherwiſe we ſee them not. Therefore we are ſaid to *look, not at the things that are ſeen, but at the things that are not ſeen; for the things that are ſeen are temporal, but the things that are not ſeen are eternal;* 2 Cor. 4. 18.

4. The People of old were not to look into the Holieſt, *leſt they died.* (Numb. 17. 13.) ſave only their High Prieſt, he might go into it: To ſhew that we, while here, muſt have a care of vain ſpeculations, for there is nothing to be ſeen by us while here, in Hea-

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ven, otherwiſe then by faith in God's eternal Teſtament: True we may now come to the Holieſt, even as nigh *as the firſt Temple will admit us to come*; but it muſt be by *blood* and *faith*, not by vain imagination, ſence, or carnal reaſon.

5. This Holieſt of all was *four ſquare* every way, both as to height, length, and breadth. To be thus, is a note of *perfection*, as I have ſhewed elſewhere; wherefore it was on purpoſe thus built, to ſhew us, that all fulneſs of bleſſedneſs is there, both as to the nature, degree, and duration. So *when that which is perfect is come that which is in part ſhall be done away*; 1 Cor. 13. 8, 9, 10. Heb. 10. 19, 20, 21, 22.

LVII. *Of the Vail of the Temple.*

THe Vail of the Temple was a Hanging, made of *blue and purple, and crimſon, and fine linnen, and there were Cherubins wrought thereon*; Exod. 26. 31, 32.

1. This Vail was *one partition* 'twixt the holy and moſt holy place. And I take it, it was to keep from the ſight of the Worſhipers, the things moſt holy, when the High Prieſt went in thither, to accompliſh the ſervice of God; *Exod.* 26. 33. 2 *Chron.* 3. 14. *Heb.* 9. 8.

2. The Vail was a type of Two things.

1. Of *theſe viſible Heavens*, through which Chriſt paſſed, when he went to make Interceſſion for us. And as by the Vail, the Prieſt went out of the ſight of the People, *when he went into the Holieſt of all*: So Jeſus Chriſt when he aſcended, was by the Heavens, that great and *ſtretched-out curtain*, received out of the ſight of his People here. Alſo by the ſame Curtain, ſince it is become as *a Tent for him to dwell in*, he is ſtill received, and ſtill kept out of our ſight: For now we ſee him not, nor ſhall, *until theſe heavens be rouled together as a Scrole*, and paſs away like a thing rouled together, *Iſa.* 40. 22. *Acts* 1. 9, 10, 11. *Chap.* 3. 19, 20, 21. 1 *Pet.* 1. 8.

2. This is that Vail, thorow which the Apoſtle ſaith,

Jeſus is, a *Fore-runer* for us, entered into the preſence of God. For by Vail here alſo, muſt be ment the Heavens or *out-ſpread Firmament* thereof. As both *Mark* and *Peter* ſays, *He is gone into Heaven, and is on the right hand of God*; Mark 16. 19. 1 Pet 3. 22.

3. The Vail of the Temple was made of *blew*, the very colour of the Heavens. Of *purple*, and *crimſon*, and *ſcarlet* alſo, which are the colours of many of the Clouds: becauſe of the *reflections* of the Sun. But again.

4. The Vail was alſo *a type of the body of Chriſt*. For as the Vail of the Temple, when whole, kept the view of the things of the Holieſt from us, but when rent, gave place to Man to look in unto them: Even ſo the Body of Chriſt while whole, kept that of the things of the Holieſt from that view, we, ſince he was pierced, have of them. Hence we are ſaid to *enter into the Holieſt*, by faith, *thorow the Vail*, that is to ſay, *his fleſh*; Heb. 10. 19, 20, 21, 22.

But yet, I ſay, all is by faith; and indeed the renting of the Vail that Day that Chriſt was crucified, did loudly preach *this* to us. For no ſooner was the body of Chriſt pierced, *but the Vail of the Temple rent in twain from the top to the bottom*: And ſo a way was made for a clearer ſight of what was there beyond it, both in the Type and Anti-type, *Mat.* 27. 50, 51, 52, 53. *Heb.* 10. 19, 20.

Thus you ſee that the Vail of the Temple was a type of theſe viſible Heavens, and alſo of the body of Chriſt; of the *firſt*, becauſe, *he* paſſed thorow it unto the Father; of the *ſecond*, becauſe, *we* by it have boldneſs to come to the Father.

I read alſo of two other Vails, as of that ſpread over the face of *Moſes*, to the end the Children of *Iſrael* ſhould not ſtedfaſtly behold, and of the firſt Vail of the Tabernacle; But of theſe I ſhall not in this place ſpeak.

Upon the Vail of the Temple there was alſo *the figures of Cherubims wrought*, that is, of Angels; to ſhew that

that as the Angels are with us *here*, and wait upon us all the days of our Pilgrimage in this World: ſo, when we die, they ſtand ready, even at the Vail, at the Door of theſe Heavens, to come, when bid, to fetch us, and carry us away into *Abraham's boſom*; Luk 16. 22.

The Vail then thus underſtood, teaches us firſt where Jeſus is, namely, not here, but gone into Heaven, from whence we ſhould wait for him. It alſo teaches us, that we would even now diſcern the Glories that are in the Holieſt of all, we muſt look thorow Jeſus to them, even thorow the Vail, *that is to ſay, his fleſh.* Yea, It teaches us, that we may by faith through him, attain to a kind of a Preſence, at leaſt of the beauty and ſweetneſs of them.

LVIII. *Of the Doors of the Inner Temple.*

1. BEſides the Vail, there was a *Door to the inner Temple*, and that Door was made of *Olive-Tree*; *And for the entering in of the Oracle, he made doors of Olive-Tree. The two Doors alſo of Olive-Tree, and he carved upon them Cherubims, and Palm-Trees, and open Flowers, and over-laid them with Gold, and ſpread Gold upon the Cherubims, and upon the Palm-Trees*; 1 King. 6. 31.

2. Theſe Doors were a type of the gate of Heaven, even of that which lets into the Eteral Manſion-houſe that is beyond that Vail. I told you before, that the Vail was a type of the viſible Heavens, which God has ſpread out as a Curtain, and through which Chriſt went, when he aſcended to the right hand of the Father.

3. Now beyond this Vail, as I ſaid, I find a Door, a Gate opening with two Leaves, as afore, we found at the Door of the outward Temple. Theſe are they which the Pſalmiſt calls to, when he ſaith, *Lift up your heads, O ye Gates, even lift them up ye everlaſting Doors, and the King of Glory ſhall come in*; Pſal. 24. 7, 9.

4. The Doors of the *Temple* were made of *Fir*, but *theſe*, as you ſee, were made of *Olive*; To ſhew us by that

that *fat Tree*, that rich type, with what *glory we ſhall be meet*, who ſhall be counted worthy to enter at theſe Gates. The *Olive-Tree* has its name from the Oil and fatneſs of its nature, and the Doors that let into the Holieſt were made of this *Olive-Tree*.

5. *Cherubims* were alſo carved upon *theſe* Doors, to ſhew, that as the Angels met us at the Temple-door, and as they wait upon us in the Temple, and ſtand alſo ready at the Vail, ſo even at the Gate of the *Manſion*-houſe, they will be alſo ready to give us a welcome thither, and to attend us into the Preſence-Chamber.

6. *Palm-Trees* alſo, as they were carved upon the Temple-doors, ſo we alſo find them here before the Oracle, upon the Doors that let in thither. To ſhew that as Chriſt gave us the Victory at our firſt entring into faith, So he will finiſh that victory, by giving of us Eternal Salvation. *Thus is he the Author and finiſher of our faith.* For as ſure as at firſt we received the *Palm-branch* by faith, ſo ſurely ſhall we *wear it in our hands*, as a token of his faithfulneſs in the Heaven of Heavens, for ever; Revel. 7. 9.

7. *Open Flowers*, are alſo carved here; To ſhew, that Chriſt, who is the *door* to *glory*, as well as the *door* to *grace*, will be precious to us at our entering in thither, as well as at the firſt ſtep we took thither-ward in a ſinful miſerable World. Chriſt will never loſe his *ſweet ſcent* in the Noſtrils of his Church. He is moſt ſweet now, will be ſo at Death, and ſweeteſt of all, when by him we ſhall enter into that Manſion-houſe prepared for us in Heaven.

8. The *Palm-trees*, and open Flowers may alſo be a type of the precious ones of God, who ſhall be counted worthy of his Kingdom: The one, of the uprightneſs of their hearts; the other, of the good ſavour of their lives. *The upright ſhall dwell in thy preſence*; *and to him that ordereth his converſation aright, I will ſhew the ſalvation of God*; Pſal. 140. 13. Pſal. 50. ult.

9. Thus

9. Thus ſweet in Earth, ſweet in Heaven: And he that yelds the fruit of the Goſpel here, ſhall find it for himſelf, and his Eternal Comfort, at the Gates of Glory.

10. All theſe were *over-lad* with gold, as you may ſay, and ſo they were at the Door of the firſt Houſe. True, but obſerve, here we have an *addition*. Here is *gold* upon *gold*. Gold *laid* on *them*, and then gold *ſpread* upon *that*. He *over-laid* them with gold, and then *ſpread* gold upon them. The Lord gives *grace and glory*, Pſal. 84. 11. *Gold*, and *gold*. *Gold* ſpread upon *gold*. Grace is gold *in the leaf*, and glory is gold *in plates*. Grace is *thin* gold, glory is gold that is *thick*. Here is gold layed on, and gold ſpread upon *that*. And that both upon the *Palm-trees*, and the *Cherubims*. Gold upon the *Palm-trees*, that's on the Saints; Gold upon the Cherubims, that's upon the Angels. For, I doubt not, but that the Angels themſelves ſhall receive Additional Glory for the Service which they have ſerved *Chriſt* and his Church on Earth.

11. The Angels are God's Harveſt-men, and doubtleſs he will give them good Wages, even Glory upon their Glory then; *Matt.* 13. 38, 39. *Chap.* 24. 31, *Joh.* 4. 36.

12. You know Harveſt-men uſe to be pay'd well for gathering in the Corn, and I doubt not but ſo ſhall theſe, when the great Ingathering is over. But what an enterance into Life is here? Here is gold upon gold at the Door, at our firſt ſtep into the Kingdom.

LIX. *Of the Golden Nails of the Inner-Temple.*

I Shall not concern my ſelf with all the *Nails* of the Temple, as of thoſe made of *Iron*, &c. 1 *Chron.* 22. 3. but only with the *Golden ones*, of which you read 2 *Chron.* 3. 4. Where he ſaith, *And the weight of the nails was fifty Shekels of Gold*: Theſe Nails, as I conceive, were all faſtned to the place moſt Holy, and of form moſt apt to that of which they were a Figure.

1. Some of them repreſented Chriſt Jeſus our Lord,

as fixed in his Mediatory Office in the Heavens wherefore in one place, when the Holy Ghoſt ſpeaks of Chriſt, as he ſprang from *Judah* to be a Mediator, ſaith, *Out of him came the Corner* (the Corner-ſtone) *out of him the Nails*, Zech. 10. 4.

Now ſince he is here compared to a Nail, *a golden Nail*, it is to ſhew, that as a *Nail*, by driving, is fixed in his place; ſo Chriſt by God's Oath is made an everlaſting Prieſt, *Heb.* 7. 25. Therefore as he ſaith again, The *Nail*, the *Aaronical* Prieſthood, that was faſtned in a ſure place, ſhould *be removed, be cut down, and fall*: So he *who has the Key of* David, which is Chriſt (*Revel.* 3. 7.) ſhall by God, as a *Nail*, *be faſtned in a ſure place, and abide*; therefore he ſays again, *And he ſhall be for a glorious Throne*, or *Mercy-ſeat, to his Fathers Houſe*: And moreover, *That they ſhall hang on him* (as on a Nail) *all the Glory of his Fathers Houſe, the Off-ſpring, and the Iſſue, all Veſſels of ſmall quantity, from the Veſſels of Cups, even to the Veſſels of Flagons.* According to that which is written, *And they ſang a new Song to the Lamb that was ſlain, ſaying, Thou art worthy*, &c. *Iſai.* 22. 20, 22, 23, 24, 25. *Rev.* 5. 9. 12.

And therefore it is again, that Chriſt under the ſimilitude of a *Nail*, is accounted by Saints indeed, their great Pledge or Hope, as he is in Heaven, of their certain coming thither: Hence they ſaid of old, *God has given us a Nail in his holy place*: A *Nail*, ſays the Line, a *Pin*, a *conſtant and ſure abode*, ſays the Margin, *Ezra* 9. 8. Now *this* Nail in *his* holy place, as was ſhewed before, is Chriſt; Chriſt, as poſſeſt of Heaven, and as abiding and ever living therein for us.

Hence he is called, as there, our *Head*, our *Life*, and our *Salvation*; and alſo we are ſaid there to be ſet down together in him, *Epheſ.* 1. *ult. Col.* 3. 3. *Epheſ.* 2. 5, 6.

2. Some of theſe *Nailes* were types of the *holy words of God*, which for ever are ſetled in Heaven. Types, I ſay, of their *Yea*, and *Amen*. Hence *Solomon*

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in another place compares the Words of the wise God, *To goads and nailes, fastned by the Masters of the Assemblies, which are given from one Shepherd*; *Eccles.* 12. 11:

They are called *Goads*, because, as such prick the Oxen on in their drawing, so God's Words prick Christians on in their Holy Duties: They are called *Nailes*, to shew, that as Nails, when fastned well in a sure place, are not easily removed: So God's Words *by his will*, stand firm for ever. The Masters of the Assemblies are *firstly*, the Apostles. The one Shepherd is *Jesus Christ*. Hence the Gospel of Christ is said to be *everlasting*, to abide *for ever*, and to be more stedfast than Heaven and Earth; Isa. 40. 6, 7, 8. 1 Pet. 1. 24, 25. Heb. 18. 20. Revel. 14. 6. Matt. 24. 35.

The Lord Jesus then, and his Holy Words are the Golden Nails of the Temple, and the fixing of these *Nails* in the Temple, was to shew, that *Christ* is the same to day, yesterday, and for ever: And that his words abide, and remain the same for ever and ever. He then that hath *Christ*, has a *Nail* in the Holiest, he that hath a promise of Salvation, hath also a *Nail in Heaven*, a Golden Nail in Heaven.

LX. *Of the Floor and Walls of the inner Temple.*

1. THe *Floor* of the *Oracle* was overlaid with *Cedar*, and so also was the Walls of this House. *He built twenty Cubits on the sides of the House, both the Floor and the Walls with boards of Cedar. He even built for it within, for the Oracle, for the most holy place*; 1 *King.* 16.

2. In that he doth tell us with what it was cieled, & doth also thus repeat, saying, for the *Oracle*, for it *within*, even for the *most holy place*; it is because he would have it noted, *that this only is the place, that thus was done.*

3. *Twenty Cubits*, that was the length, and breadth, and height of the House: So that by his thus saying, he teacheth that thus it was builded round about.

4. The Cedar is, if I mistake not, *the highest of the Trees*; Ezek. 31. 3, 4, 5, 6, 7, 8. Now

Now in that it is ſaid the Houſe, the Oracle, *was cieled round about therewith.* It may be to ſhew, that in Heaven, and no where elſe, is the *height* of all perfections.

Perfection is in the Church on Earth, but not ſuch as is in Heaven.

1. There is a *natural* perfection, and ſo a Penny is as natural Silver, as is a Shilling.

2. There is a *comparative* perfection, and ſo one thing may be perfect and imperfect at the ſame time; as a *half Crown* is more than a Shilling, yet leſs, than a *Crown.*

3. There is alſo that which we call the *utmoſt* perfection, and that is it which cannot be added to, or taken from him: and ſo God only is perfect.

Now heavenly glory is that which goes beyond all perfection on the Earth, as the Cedar goes beyond all Trees for height. Hence God, when he ſpeaks of his own excellency, ſets it forth by its height. The *high* God, the *moſt* high, and the *high and lofty* one: And the *higheſt*; Pſal. 97. 9. Pſal. 138. 6. Gen. 14. 19, 20, 21. Dan. 3. 21. Chap. 5. 18. Pſal. 18. 13. Pſal. 85, 7. Luk. 1. 32. Chap. 6. 35. Pſal. 9. 2. Pſal. 56. 2. Pſal. 92. 1. Iſa. 14. 14.

Theſe terms alſo are aſcribed to this Houſe, for that it was the place where utmoſt perfection dwelt.

I take therefore the Cedar in this place to be a note of perfection; even the Cedar with which this Houſe was cieled.

For ſince it is the Wiſdom of God to ſpeak to us, oft-times by Trees, Gold, Silver, Stones, Beaſts, Fowls, Fiſhes, Spiders, Ants, Frogs, Flies, Lice, Duſt, *&c.* and here by Wood; how ſhould we by them underſtand his Voice, if we count there is *no* meaning in them.

And the Cedar of the houſe within was carved with knops, and flowers, all was Cedar: There was no ſtone ſeen; 1 King. 9. 18.

Knops and Flowers, were they with which the Golden

den Candleſtick was adorned, as you read, Exod. 25. 33, 35. Chap. 37. 10, 21.

The Candleſtick was a type of the Church, and the Knops, and Flowers a type of her Ornaments. But what! Muſt Heaven be hanged round about with the Ornaments of Saints! with the fruits of their graces? Well, it is certain, that ſomething more than ordinary muſt be done with them, ſince they are *admitted to follow them into the holy place*; Revel. 14. 13. And ſince 'tis ſaid they ſhall have a far more exceeding and eternal weight of glory beſtowed on them for them in the Heavens; 2 Cor. 4. 16, 17.

All was Cedar, there was no ſtone ſeen. Take ſtone in the *type* for that which was really ſo, and in the *antitype*, for that which is ſo *myſtically*, and then it may *import* to us, that in Heaven, the antitype of this holieſt, there ſhall never be any thing of hardneſs of heart in them that poſſeſs it for ever: All imperfection ariſeth from the badneſs of the heart, but there will be no bad hearts in glory. *No* ſhortneſs in knowledge, *no* croſneſs of diſpoſition, *no* workings of luſts, or corruptions will be there, no not thoroughout the whole Heavens. Here alas they are ſeen, and that in the beſt of Saints, becauſe here our light is mixt with darkneſs, *but there will be no night there, nor any ſtone ſeen.*

And the Floor of the Houſe was over-laid with gold; 1 King. 6. 30. This is like that of which we read of the new Jeraſalem, that is to come from God out of Heaven, ſays the Text, *The ſtreet of the City was pure Gold*; and like that, of which you read in *Exodus*, *They ſaw under the feet of the God of Iſrael, as it were a paved work of a Saphire ſtone, and as it were the body of Heaven in its clearneſs*; Revel. 21. 21. Exod. 24. 10.

All the Viſions were rich, but this the richeſt, that the Floor of the Houſe ſhould be covered, or overlaid with Gold. The Floor and Street, are walking Places, and how rich will our ſteps be then! Alas! here

here we ſometimes ſtep into the Mire, and then again ſtumble upon blocks and ſtones. Here we ſometimes fall into holes, and have our heel oft catcht in a ſnare; but there will be none of theſe; Gold, gold, all will be gold, & golden perfections, when we come into the holy place. *Job* at beſt took but his ſteps in butter, but we then ſhall take all our ſteps in the Gold of the Sanctuary.

LXI. *Of the Ark of the Covenant, which was placed in the inner Temple.*

IN the Word, I read of three *Arks*, to wit, *Noah*'s Ark; That in which *Moſes* was hid; and the *Ark* of the Covenant of God; *Gen.* 6.14. *Exod.* 2.3,5. But it is the *Ark of the Covenant*, of which I ſhall now ſpeak.

The Ark was made of Shittim Wood, two Cubits and a half was the length thereof, and an Cubit and an half the breadth thereof, and a Cubit and an half the height thereof. It was over-laid with pure gold within and without, and a Crown of gold was made for it round about, Exod. 25.10,11.

1. This Ark was called *the Ark of the Covenant*, as the firſt that you read of was called *Noah*'s, becauſe, as he in *THAT* was kept from being drowned; So the *Tables* of the Covenant was kept in *this*, from breaking.

2. This Ark, *in this*, was a type of Chriſt. For that in him only, and not in the hand of *Moſes*, theſe Tables were kept whole. *Moſes brake* them, the *Aark keeps them.*

3. Not only *that* wrote on *two* Tables of Stone, but that alſo called the *Ceremonial*, was put into the *Ark* to be kept. The two Tables were put into the *midſt* of the Ark, to anſwer to this, *Thy Law is within my heart to do it.* But the *Ceremonial* was put into the *SIDE* of the Ark, to ſhew, that out of the *ſide* of Chriſt muſt come that which muſt anſwer that. For out thence came blood, and water; Blood to anſwer the blood of the Ceremonies, and water to anſwer the *Purifyings* and *Rinſings* of that Law.

The Ceremonies, therefore were lodged *in* the *ſide* of

of the *Ark*, to ſhew, that they ſhould be anſwered *out of the ſide of Jeſus Chriſt*; Exod. 25. 16, 17. Deut. 10. 5. Chap. 31. 26. Pſal. 40. 8. Joh. 19. 34. Heb. 10. 7.

4. The *Ark* had the Name of God put upon it; yea it was called the *ſtrength* of God, and *his* glory, though made of *Wood*. And Chriſt is God both in *Name* and *Nature*, though made *fleſh*; *yea more, made to be ſin for us*, 2 Sam. 6. 2. 2 Chro. 6. 14. Chap. 13. 6. Joh. 1. 14. Rom. 9. 5. 2 Cor. 5. 21.

5. The *Ark* was carried upon Mens ſhoulders *this* way and *that*, to ſhew how Chriſt ſhould be carried and preached by his Apoſtles and Miniſters, into all parts of the World; Exod. 25. 14. 1 Chro. 15. 15. Matt. 28. 19, 20. Luk. 24. 46, 47.

6. The *Ark* had thoſe Teſtimonies of God's preſence accompanying it, as had no other Geremony of the Law; and Chriſt had thoſe Signs and Tokens of his Preſence with him, as never had Man either in Law or Goſpel. This is ſo apparent, it needs no proof. And now for a few Compariſons more.

1. 'Twas at *that* that God anſwered the People, when they were wont to come to enquire of him: And in theſe laſt days, God has ſpoken to us by his Son: 1 *Chro.* 13. 3. 1 *Sam.* 14. 18. Heb. 1. 2. *Joh.* 16. 23, 24.

2. At the preſence of the *Ark* the Waters of *Jordan* ſtood ſtill till *Iſrael*, the ranſomed of the Lord, paſſed over from the Wilderneſs to *Canaan*: And it is by the power and preſence of Chriſt, that we paſs over Death: *Jordan*'s antitype from the Wilderneſs of this World to Heaven; Joſ. 3. 15, 16, 17. Joh. 11. 25. *Rom.* 8. 37, 38, 39. 1 Cor. 15. 54, 55, 56, 57.

3. Before the *Ark* the Walls of *Jericho* fell down, and at the preſence of Chriſt ſhall all high Towers, and ſtrong Holds, and hiding Places for ſinners be razed, and diſſolved at his coming; Iſa. 6. 20. Chap. 30. 25. Chap. 2. 1, 2, 13, 14, 15, 16. 2 Pet. 3. 10. Revel. 20. 11, 12, 13.

4. Before

4. Before the *Ark*, *Dagon* fell, that Idol of the *Philiſtines*; and before Chriſt Jeſus, Devils fell, thoſe gods of all thoſe Idols. And he muſt reign till all his Enemies be put under his feet: And until they be made his *foot ſtool*; 1 Sam. 5. 1, 2, 3, 4. Mark 5, 12. 1 Cor. 15. 25. Heb. 10. 13.

5. The *Philiſtines* were alſo plagued for medling with the *Ark*, while they abod uncircumciſed, and the wicked will one day be moſt ſeverely plagued for their medling with Chriſt, with their uncircumciſed hearts; 1 Sam. 5. 6, 7, 8, 9, 10, 11, 12. Pſal. 50. 16. Matt. 24. 51. Chap. 25, 11, 12, Luke 13. 25, 26, 27, 28.

6. God's bleſſing was upon thoſe that entertained the Ark as they ſhould; and much more is, and will his bleſſing be upon thoſe that ſo imbrace and entertain his Chriſt, and profeſs his name ſincerely; 2 Sam. 6. 11. Acts 3. 26. Gal. 3. 13, 14. Matt. 19. 27, 28, 29. Luke 22. 28, 29.

7. When *Uzza* put forth his hand to *ſtay the Ark*, when *the Oxen ſhock it*, as deſparing of GOD's protecting of it, without a humane help, *he died before the Lord*: even ſo will all thoſe do (without repentance) who uſe unlawful means to promote Chriſt's Religion, and to ſupport it in the World; 1 Chro. 13. 9, 10. Matt. 26. 52. Revel. 13. 10.

8. The *Ark*, though thus dignified, was, of it ſelf, but low; but a Cubit and a half high: Alſo Chriſt, though he was the glory of Heaven and of God, yet made himſelf of no reputation, and was found in the likeneſs of a man; Exod. 25. 11, 12. Phil. 2. 6, 7, 8, 9, 10.

9. The *Ark* had a Crown of Gold round abut upon it, To ſhew how *Chriſt* is crowned by his Saints by faith, and ſhall be crowned by them in glory, for all the good he hath done for them, as alſo how all Crowns ſhall one day ſtoop to him, and be ſet upon his

his Head. This is ſhewed in the type, *Zech.* 6. 11, 14. and in the Antitype, Revel. 4. 10. Chap. 19. 12:

10. The *Ark* was over-laid with gold *within*, and *without*. To ſhew, that Chriſt was perfect in *inward* grace; and *outward* life; in ſpirit, and in righteouſneſs; Joh. 1. 12, 13, 14. 1 Pet. 2. 22.

11. The *Ark* was placed under the *Mercy Seat*, to ſhew that Jeſus Chriſt, *as Redeemer*, brings and bears, as it were upon his Shoulders the Mercy of God to us, even *in the body of his fleſh, thorough death*; Exod. 25. 21. Epheſ. 4. 23. Chap. 5. 1, 2.

12. When the *Ark* was removed far from the People, the godly went mourning after it; And when Chriſt is hid, or taken from us, *then we mourn in thoſe days*; 2 Sam. 7. 2. Mark. 2. 19, 20. Luke 5. 34, 35. Joh. 16. 20, 21, 22.

13. All *Iſrael* had the *Ark* again, after their *Mourning*-time was over: And Chriſt, after his People have ſorrowed for him a while, will ſee them again, *and their hearts ſhall rejoyce*; Joh. 16. 1, 2, 3, 20, 21, 22.

By all theſe things, and many more, that might be mentioned, it is moſt evident, that the *Ark* of the Teſtimony was a type of Jeſus Chriſt; and take notice a little of that which follows; namely, that the *Ark* at laſt arived to the place *moſt holy*; Heb. 9. 3, 4.

That is, after its *Wanderings*, for the *Ark* was made, firſt to wander like a Non-inhabitant, from place to place; *now* hither, and *then* thither, now in the hands of Enemies, and then abuſed by friends; yea it was cauſed to *rove* from place to place, as that of which the World was weary. I need inſtance to you for proof, none other place, than the 5th, 6th, and 7th. Chapters of the firſt Book of *Samuel*: And anſwerable to this, was our dear Lord Jeſus *poſted* backwards and forwards, hither and thither, by the force of the rage of his Enemies.

1. He

1. He was *hunted* into *Egypt* ſo ſoon as he was born; *Matt.* 2.

2. Then he was driven to live in *Galilee*, the ſpace of many years.

3. Alſo when he ſhewed himſelf to *Iſrael*, They drove him ſometimes into the Wilderneſs, ſometimes into the Deſert, ſometimes into the Sea, and ſometimes into the Mountains, and ſtill in every of theſe places he was either *haunted*, or *hunted* by new Enemies.

And laſt of all, the *Phariſees* plot for his life, *Judas* ſells him, the *Prieſts* buy him, *Peter* denies him, his *Enemies* mock, ſcourge, buffet, and much abuſe him. In fine, they get him condemned, and crucified, and buried; but at laſt God commanded, and took him *to his place*, even within the Vail, & ſets him *to bear up* the *Mercy-Seat*, where he is to this very day, being our *Ark* to ſave us, as *Noah*'s did him, as *Moſes* did him; Yea better, as none but Chriſt doth ſave his own.

LXII. *Of the placing of the Ark in the Holieſt, or Inner Temple.*

1. THe *Ark* as we have ſaid, and as the Text declares, when carried to its reſt, was placed in the inner Temple, or in the moſt Holy Place, even under the *Wings of the Cherubims*. *And the Prieſts brought in the Ark of the Covenant of the Lord unto his place, to the Oracle of the houſe, unto the moſt holy place, even under the Wings of the Cherubims*; Exod. 26. 33. *Chap.* 39. 35. 1 King. 8. 3. 2 *Chro.* 5. 7.

2. Before this, as was ſaid afore, the Ark was carried from place to place, and cauſed to dwell in a *Tent* under *Curtains*, *as all our fathers did.* To ſhew that Chriſt, as we, was made for a time to *wander* in the World, in order to his being poſſeſt of glory; 2 *Sam.* 7. 1,2,6. *Heb.* 11.9. *Jo.*1.10. *Chap.*16.28. *Chap.* 3.13.

3. But now, when the Ark was brought into the Holieſt, 'tis ſaid to be *brought into its place.* This World then

then was not Christ his place, he was not *from beneath*, he came from his father's house, wherefore while here, he was not at his place, nor could *until he ascended up where he was before*; *Joh.* 8. 23. *Chap.* 16. 28. *Chap.* 6. 62. *Chap.* 3. 13.

4. Christ's proper place therefore is the Holiest. His proper place, as *God*, as *Priest*, as *Prophet*, as *King*, and as the *Advocate* of his People. Here, with us, he has no more to do, in Person, as Mediator. *If he were on Earth, he should not be a Priest, &c.* His place and work is now above *with his Father, and before the Angels*; *Acts* 5. 31. 1 *Pet.* 3. 22. *Heb.* 4. 14. *Chap.* 8. 4. *Chap.* 9. 24. 1 *Joh.* 2. 1, 2. *Revel.* 1. 1, 2.

5. 'Tis said, the *Ark was brought to the Oracle of the House*. *Solomon* was not content to say, it was brought into the *Holiest*; but he saith, *his place was the Oracle*, the *holy Oracle*, that is, the place of *hearing*. For he, when he ascended, had somewhat to say to God on the behalf of his People. *To the Oracle*, that is to the place of *revealing*; For he also was there to *receive*, and from thence to *reveal* to his Church on Earth something that could not be made manifest, but from this holy Oracle. There therefore he is with the two *Tables* of Testimony in his heart, as perfectly kept; he also is there with the whole fulfilling of the *Ceremonial* Law in *his* side, shewing and pleading the perfection of his Righteousness, and the Merit of his Blood with his Father, and to receive and to do us word, who believe in him, how well pleased the Father is, with what he has done in our behalf.

6. *Into the most holy place*. By these words is shewed, whither also the Ark went, when it went to take up its rest. And in that this Ark was a type of Christ in this, it is to shew or further manifest, that what Christ doth now in Heaven, he doth it before his Father's face. Yea, it intimates that Christ even there makes his appeals to God, concerning the worth of what he did on Earth,

Earth, *to God the Judge of all*; I ſay, whether he ought not for his ſufferings ſake, to have granted to him his whole deſire, as Prieſt and Advocate for his People.

Wilt thou, ſaid, *Feſtus* to *Paul*, *go up to Jeruſalem, and there be judged of theſe things before me? Acts* 25. 9. Why, this our bleſſed Jeſus was willing when here, to go up to *Jeruſalem* to be judged; and being *misjudged* of there, he made his appeal to God, and is now gone thither, even into the *holy place*, even to him that is *Judge of all*, for *his* Verdict upon his doing; and whether the Souls for whom he became undertaker, to bring them to glory, have not by him a right to the Kingdom of Heaven.

7. *Under the Wings of the Cherubims.* This doth further confirm our Words; for having appealed from Earth to Heaven, as the *Ark* was ſet under the Wings of the Cherubims, ſo he in his interceeding with God, and pleading his Merits for us, doth it in the preſence and hearing of all the Angels of Heaven.

And thus much of the Ark of the Covenant, and of its antitype; We come next to ſpeak of the *Mercy-Seat*

LXIII. *Of the* Mercy-Seat, *and how it was placed in the holy Temple.*

THe *Mercy-Seat* was made in the Wilderneſs, but brought up by *Solomon*, after the Temple was builded, with the reſt of the holy things; 2 *Chro.* 5. 2, 3, 4, 5, 6, 7, 8, 9.

The *Mercy-Seat*, as I have ſhewed of the *Ark*, was but *low, Two Cubits and a half Was the length, and a Cubit and a half the bredth thereof.* But the hight thereof, *was without meaſure.*

1. The length and bredth of the *Mercy-Seat* is the ſame with that of the *Ark*; perhaps to ſhew us that the length and bredth of the Mercy of God to his Elect, is the ſame with the length and bredth of the Merits of Chriſt; *Exod.* 25. 10. 17.

Therefore

Therefore we are ſaid to be juſtified in him, bleſs'd in him, even according to the purpoſe which God purpoſed in him.

2. But in that the Mercy-Seat is *without meaſure*, as to the height, it is to ſhew, that, would God extend it, it is able to reach, even them that fall from Heaven, and to ſave all that ever live on Earth, even all that are now in Hell. For there is, not only breadth enough for them that ſhall be ſaved, *but bread enough and to ſpare*; Luke 15. 17.

And thou ſhalt, ſays God, *put the Mercy-Seat above upon the Ark*. Thus he ſaid to *Moſes*, and this was the place which *David* aſſined for it; *Exod.* 25. 21. 1 *Chro.* 28. 11.

Now its being by God's Ordinance placed thus, doth teach us many things.

1. That Mercie's foundation to us is Chriſt. The Mercy-Seat was ſet upon the Ark of the Teſtimony, *and there it reſted to us-ward*. Juſtice would not, could not have ſuffered us to have had any benefit by Mercy, had it not found an *Ark*, a Chriſt to reſt upon *Deliver him*, ſaith God, *from going down into the Pit, I have found a ranſom*; *Job* 33. 24.

2. In that it was placed *above*, it doth ſhew alſo that Chriſt was of Mercies *ordaining*, a fruit of Mercy. Mercy is above, is the Ordainer; God is love, and ſent of love his Son to be the Saviour, and propitiation for our ſins; Joh. 3. 16. 1 Joh. 4. 10.

3. In that the *Mercy-Seat*, and *Ark*, was thus joyned together, it alſo ſhews, that without *Chriſt*, Mercy doth not act. Hence, when the Prieſt came of old to God for Mercy, he did uſe to come into the holy place with blood; yea, and did uſe to ſprinkle it upon the Mercy-Seat, and *before it ſeven times*. Take away the *Ark*, and the Mercy-Seat will fall, or come greatly down at leaſt: So take away, Chriſt, and the *Flood-gate* of Mercy is let down, and the currant of Mercy ſtopt.

This is true, for ſo ſoon as Chriſt ſhall leave off to Mediate, will come the Eternal Judgment.

4. Again, In that the *Mercy-Seat*, was ſet *above* upon the *Ark*, it teacheth us to know, that Mercy can look down from Heaven, though the Law ſtands by, and looks on; but then it muſt be in Chriſt, as kept there and fulfilled by him for us. The Law out of Chriſt is *terrible*, as a *Lion*, the Law in him is *meek* as a *Lamb*. The reaſon is, for that it finds in him enough to anſwer for all their faults, that come to God for Mercy by him. *Chriſt is the end of the Law for righteouſneſs*, and if that be true, the Law for that can look no further, whoever comes to God by him. The Law did uſe to ſentence terribly, until it was put into the Ark to be kept: But after it was ſaid *it is there to be kept*, we read not of it as afore; 1 *King.* 8.9. 2 *Chro.* 5.10. *Rom.* 10.4.

5. Let them then that come to God for Mercy, be ſure to come to him by the *Ark*, Chriſt. For grace, as it deſcends to us from above the Mercy-Seat, ſo that Mercy-Seat doth reſt upon the Ark. Wherefore ſinner, come thou for Mercy *that* way: For there, if thou meeteſt with the Law, it can do thee no harm: Nor can Mercy, ſhouldſt thou elſewhere meet it, do thee good.

Come therefore, and come boldly to the Throne of Grace, this *Mercy-Seat*, thus born up by the *Ark*, and *obtain mercy, and find grace to help in time of need, Heb* 4. *ult.*

Wherefore the thus placing of things in the Holieſt, is admirable to behold in the Word of God. For that indeed is the Glaſs, by, and through which we muſt behold this glory of the Lord. Here we ſee the reaſon of things: Here we ſee how a juſt God can have to do, and that in a way of mercy, with one that has ſinned againſt him; It is becauſe the Law has been kept by the Lord Jeſus Chriſt. For as you ſee the Mercy-Seat ſtands upon the Ark of the Covenant, and there God acts in a way of grace towards us; Exod. 25.17,18,19, 20,21,22.

LXIV. *Of the Living Waters of the Inner Temple.*

ALthough in the holy Relation of the Building of the Temple, no mention is made of theſe Waters, but only of the Mount on which, and the Materials with which the King did Build it; Yet it ſeems to me, that in that Mount, and there too, where the Temple was Built, there was a Spring of Living Water. This ſeems more than probable by *Ezek.* 47. 1. where he ſaith, *He brought me to the Door of the Houſe, and behold, Waters iſſued out from under the Threſhold of the Houſe Eaſtward, for the fore-front of the Houſe ſtood toward the Eaſt, and the Waters came down from under, from the right ſide of the Houſe, at the South ſide of the Altar.*

So, Again, Joel 3. 18. *And a Fountain ſhall come forth of the Houſe of the Lord, and ſhall Water the Valley of Shittim.* Nor was the *Spring*, where-ever was the *firſt appearance* of theſe *holy* Waters, *but in the Sanctuary*, which is the *holyeſt* of all (*Ezek.* 47. *v.* 12. where the *Mercy-Seat* ſtood; which in *Revelations* is called, *The Throne of God, and of the Lamb*, Chap. 22. 1, 2.

This alſo is that which the Prophet *Zechariah* means, when he ſays, *Living Waters ſhall go forth from* Jeruſalem, *half of them toward the former Sea, and half of them toward the hinder Sea*, &c. Zech. 14. 8. They are ſaid to go forth from *Jeruſalem*, becauſe they came down to the City from out of the Sanctuary which ſtood in *Jeruſalem.*

This is that which in another place is called *a River of Water of Life*, becauſe it comes forth from the Throne, and becauſe it was at the head of it, as I ſuppoſe, uſed in and about Temple Worſhip. 'Twas with this, I think, that the Molten Sea and the Ten Lavers were filled, and in which the Prieſts waſhed their Hands and Feet when they went into the Temple to do ſervice; and that alſo in which they waſhed the Sacrifices before they offered them to God; Yea, I

preſume, all the waſhings and rinſings about their Worſhip, was with this Water.

This Water is ſaid in *Ezekiel* and *Revelations*, to have the *Tree of Life* grow on the Banks of it, *Ezek.* 47. *Rev.* 22. and was a type *of the Word and Spirit of God*, by which, both Chriſt himſelf ſanctified himſelf, in order to his Worſhip, as high Prieſt; And alſo this Water is that which Heals all thoſe that ſhall be Saved; and by which, they being Sanctified thereby alſo, do all their works of Worſhip and Service acceptably, *through* Jeſus Chriſt our Lord.

This Water therefore is ſaid to go forth into the Sea, the World, and to Heal it's *Fiſh*, the *Sinners* therein; Yea, this is that Water of which Chriſt Jeſus our Lord ſaith, *Whoſoever ſhall drink thereof, ſhall live for ever*, Ezek. 47. 8, 9, 10. Zech. 14. 8.

LXV. *Of the Chains which were in the Oracle or Inner Temple.*

AS there were *Chains* on the Pillars that ſtood before the Porch of the Temple, and in the firſt Houſe; ſo, like unto them, there was *Chains* in the *Holieſt*, here called the *Oracle*.

Theſe Chains were not Chains in *ſhew*, or as Carved on Wood, *&c.* but Chains *indeed*; and that of God; And they were prepared to make a Partition *before the Oracle within*, 1 King. 6. 21. 2 Chron. 3. 16.

I told you before, that the Holieſt was called the *Oracle*, not becauſe in a ſtrict ſence the *whole of it was ſo*, but becauſe ſuch anſwer of God was there, as was not in the *outward* Temple; but *I* think that the *Ark* and *Mercy-ſeat*, was *indeed* more ſpecially *that called the Oracle*; *for there will I meet with thee*, ſaid God, *and from above that will I commune with thee.* When *David* ſaid, *I lift my Hands toward thy holy* Oracle; he meant not ſo much towards the Holieſt Houſe, as toward the *Mercy-ſeat that was therein.* Or as he ſaith in the

the Margin, *Toward the Oracle of thy Sanctuary*, Pſal. 28. 2.

1. When therefore he ſaith *before the Oracle*, he means, Theſe *Chans* were put in the moſt Holy place, before the *Ark* and *Mercy-ſeat*, to give to *Aaron* and his Sons to underſtand, that an *Additional Glory was there*; For the *Ark* and *Mercy-ſeat* were preferred before that holy Houſe it ſelf, even as Chriſt and the Grace of God is preferred before the higheſt Heavens. *The Lord is high above all Nations, and his Glory is above the Heavens*, Pſal. 113. 4.

So then, the *Partition* that was made in *this* Houſe *by theſe Chains*, theſe *Golden-Chains*, was not ſo much to divide the *holy* from the place *moſt holy*, as to ſhew that there is in the Holieſt Houſe, *that*, which is yet more worthy then it.

The Holieſt, was a type of Heaven, but the *Ark* and *Mercy-ſeat* were a type of Chriſt, and of the mercy of God to us by him; and I trow, any man will conclude, If he knows what he ſays, that the God and Chriſt of Heaven are more excellent, then the Houſe they dwell in. Hence *David* ſaid again, *Whom have I in Heaven but thee?* For thou art more Excellent then they, Pſal. 73. 25.

For though that which is called Heaven, would ſerve ſome; yea, though God himſelf was out on't, yet none but the God of Heaven will ſatisfie a truly Gracious Man: 'Tis God that the Soul of *this* Man thirſteth for; 'Tis God that is *his exceeding Joy*, Pſal. 42. 2. Pſal. 63. 1. Pſal. 143. 6. Pſal. 17. ult, Pſal. 43. 4.

Theſe *Chains* then, as they made this Partition in the moſt holy Place, may teach us, that when we ſhall be glorified in Heaven, we ſhall yet, even then, and there, know that there will continue an infinite Diſproportion *between God and us*. The Golden Chains that are there, will then diſtinguiſh the *Creator* from the *Creature*.

For we, even we which ſhall be ſaved, ſhall yet re-

tain our own Nature, and ſhall ſtill continue *finite* beings; yea, and ſhall there alſo ſee a *diſproportion* between our Lord, *our Head*, and us; for though now we are, and alſo then ſhall be like him, as to his *Manhood*; yea, and ſhall be like him alſo, as being glorified with his glory; yet he ſhall tranſcend and go beyond us, as to Degree and Splendor, as far as ever the higheſt King on Earth did ſhine above the meaneſt Subject that dwelt in his Kingdom.

Chains have of old been made uſe of as notes of Diſtinction, to ſhew us who are bond men, and who free: Yea, they ſhall at the Day of Judgment be a note of Diſtinction of bad and good; even as here they will diſtinguiſh the Heavens from God and the *Creature* from the *Creator*. 2 Pet. 2. 4. Jude 6. Matt. 22. 13.

True, *They* are Chains of *Sin* and *Wrath*, but *theſe* Chains of *Gold*; yet *theſe* Chains, even theſe alſo, will keep Creatures in their place, that the Creator may have his Glory, and receive thoſe acknowledgments there from them, which is due unto his Majeſty; *Rev.* 4. and *Chap.* 5. 11, 12, 13, 14.

LXVI. *Of the High Prieſt, and of his Office in the Inner Temple.*

When things were thus Ordained in the Houſe *moſt Holy*, then went the high Prieſt in thither, according as he was appointed, to do his Office, which was to burn Incence in his Golden Cenſer, and to ſprinkle with his Finger the blood of his Sacrifice, for the People, upon and above the Mercy-ſeat. *Exo.* 30. 7, 8, 9, 10. *Levit.* 16. 11, 12, 13, 14.

Now for this ſpecial work of his, he had peculiar preparations.

1. He was to be waſhed in Water.
2. Then he was to put on his holy Garments.
3. After that, he was to be Anointed with holy Oil.
4. Then an Offering was to be Offered for him, for the further fitting of him for his Office. 5. The

5. The Blood of this Sacrifice must be put, some of it, upon his right Ear, some on the Thumb of his right Hand, and some on the great Toe of his right Foot.

This done, some more of the Blood, with the Anointing Oil, must be sprinkled upon him, and upon his Garment; for after this manner must he be Consecrated to his work, as high Priest. *Exo.* 29. *Chap.*

His being washed in Water, was to shew the Purity of Christ's Humanity.

His Curious Robes was a type of all the Perfections of Christ's Righteousness.

The holy Oil that was poured on his Head, was to shew how Christ was Anointed with the holy Ghost unto his work, as Priest.

The Sacrifice of his Consecration was a type of that Offering Christ Offered in the Garden, when he mixed his Sweat with his own Blood, and Tears, and Cries, when *he prayed to him that was able to save him; and was heard in that he feared*; for with his Blood, as was *Aaron* with the Blood of the Bullock that was slain for him, was this Blessed One besmeared from Head to Foot, when *his Sweat, as great drops or clodders of Blood, fell down from his Head, and Face, and whole Body, to the ground*, Luk. 22. 44. Heb. 10. 20.

When *Aaron* was thus prepared, then he Offered his Offering for the People, and carried the Blood within the Vail, *Levit.* 16. The which Christ Jesus also answered, when he Offered his own Body without the Gat, and then carried his Blood into the Heavens, and sprinkled it before the Mercy-seat, *Heb.* 13. 11, 12. *Chap.* 9. 11, 12, 24.

For *Aaron* was a type of *Christ*; his *Offering*, a type of Christ's Offering his *Body*; the *Blood* of the Sacrifice, a type of the *Blood* of Christ; his *Garments*, a type of Christ's *Righteousness*; the *Mercy-seat*, a type of the *Throne* of *Grace*; the *Incense*, a type of Christ's *Praise*; and the *sprinkling* of the Blood of Christ's upon the

Mercy-ſeat, a type of Chriſt's *pleading* the vertue of his Sufferings for us in the preſence of God in Heaven.

Wherefore holy Brethren, partakers of the Heavenly Calling, conſider the Apoſtle and high Prieſt of our Profeſſion, Chriſt Jeſus: And ſeeing we have a great high Prieſt, that is paſſed into the Heavens, Jeſus the Son of God, let us hold faſt our Profeſſion; for we have not an high Prieſt, which cannot be touched with the feeling of our Infirmities, but was in all points tempted as we are, yet without Sin. Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need: For every high Prieſt taken from among men, is ordained for men, in things pertaining to God, that he may offer both Gifts and Sacrifices for Sin, who can have Compaſſion on the Ignorant, and on them that are out of the way, for that he himſelf alſo is compaſſed with infirmity.

This then is our high Prieſt; and this was made ſo, not after the Law of a Carnal Commandment, but after the Power of an Endleſs Life: For Aaron *and his Sons were made Prieſts without and Oath, but this with an Oath by him that ſaid unto him, The Lord Sware, and will not repent; Thou art a Prieſt for ever, after the Order of* Melchiſedec.

By ſo much was Jeſus made the ſurety of a better Teſtament; and they truly were many Prieſts, becauſe they were not ſuffered to continue by reaſon of death; but this man, becauſe he continueth ever, hath an unchangeable Prieſthood. Wherefore he is able to ſave them to the uttermoſt that come to God by him, ſeeing he ever-liveth to make interceſſion for them.

For ſuch an High-Prieſt became us, who is Holy, Harmleſs, Undefiel'd, Separate from Sinners, and made higher than the Heavens; who needeth not daily, as thoſe High-Prieſts, to offer up Sacrifice, firſt for his own Sins, and then for the Sins of the People; for this he did once, when he offered up himſelf. For the Law maketh men High-Prieſts which have Infirmities; but the word of an Oath which

was

was ſince the Law, maketh the Son, who is conſecrated for evermore.

Now of the things which we have ſpoken, this is the ſum; We have ſuch an High-Prieſt who is ſet down on the right Hand of the Throne of the Majeſty in the Heavns. A Miniſter of the Sanctuary, and of the New Tabernacle, which the Lord pitched and not man. For every High-Prieſt is ordained to offer Sacrifices, wherefore it is of neceſſity that this man have ſomewhat alſo to offer. For if he were on Earth, he ſhould not be a High Prieſt, ſeeing that there are Prieſts that offer Gifts according to the Law. Who ſerve unto the Example, and Shadow of Heavenly Things; as Moſes *was admoniſhed when he was about to make the Tabernacle: For ſee, ſaith he, that thou make all things according to the Pattern ſhewed to thee in the Mount.*

But Chriſt being come an High-Prieſt of good things to come; by a greater and more perfect Tabernacle; that is to ſay, not of this Building: Neither by the blood of Bulls and Calves, but by his own Blood he entered in once into the Holy Place, having obtained Eternal Redemption for us. For if the Blood of Goats, Bulls, and Aſhes of an Heifer ſprinkling the Unclean, ſanctifieth to the purifying of the Fleſh: How Much more ſhall the Blood of Chriſt, who through the Eternal Spirit offered himſelf without Spot to God, purge your Conſciences from dead works, to ſerve the living God.

For Chriſt is not entered into the Holy Places made with hands, which are the figures of the true: But into Heaven it ſelf, now to appear in the preſence of God for us. Nor yet that he ſhould offer himſelf often, as the High-Prieſt entered into the Holieſt every year with the blood of others, for then muſt he often have ſuffered ſince the foundation of the World. But now once in the end of the World hath he appeared to put away ſin by the ſacrifice of himſelf. And as it is appointed unto men, once to die; and after this, the Judgement: So Chriſt was once offered to bear the ſins of many: And to them that look for him, ſhall he appear the ſecond time without ſin, unto Salvation. Heb. 3.

Chap. 4. 14, 15. Chap. 5. 1, 2. Chap. 7. 16, 17, 18, 19, 20, 21, 22, 13, 24, 25, 26, 27, 28. Chap. 8. 1, 2, 3, 4, 5. Chap 9, 10, 11, 12, 13, 14, 15, 16, 17, 81, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28.

LXVII. *Of the High-Priest's going into the Holiest alone.*

AS it was the Priviledge of the High-Priest to go into the Holiest *alone*; so there was something of mystery also; to which I shall speak a little: *There shall*, says God, *be no man in the Tabernacle of the Congregation, when* Aaron *goeth in to make an atonement in the Holy Place, until he comes out, and have made an atonement for himself, and for his Houshold, and for all the Congregation of* Israel. *Lev.* 16. 17. *&c.*

The reason is, For that Christ is Mediator alone, He trod the Wine-Press alone, and of the People there was none with him, to help him there, *Is.*63.3. 1*Tim.*2.5.

Of the People there was none to help him to bear his Cross, or in the management of the first part of his Priestly Office: why then should there be any to share with him in his executing of the second part thereof. Besides, he that helps an intercessor, must himself be innocent, or in favour, upon some grounds not depending on the worth of the intercession. But as to the Intercession of Christ, who can come in to help upon the account of such Innocencie or Worth? Not the Highest Angel; for there is none such but *One*, wherefore he must do that *alone*. Hence 'tis said he went *in alone*, is there *alone*, and there interceeds *alone*. And this is manifest, not only in the Type, *Aaron*: But in the Antitype, Christ Jesus, *Heb.*6 19,20.*Chap.*9.7,8,9,10,11, 12,23,24.

I do not say that there is no man in Heaven but Jesus Christ; but I say, he is there to make intercession for us *alone*. Yea the Holy Text says more:

I go, said Christ, *to prepare a place for you*; *and if I go and prepare a place for you*; *I will come again and take you*

you to my ſelf, that where I am, there ye may be alſo, John 14. 1, 2, 3, 4.

This Text ſeems to inſinuate that Chriſt is in the Holieſt, or higheſt Heavens *alone*; and that he there *alone* muſt be until he has finiſhed his work of Interceſſion: For not till then, he comes again to take us to himſelf.

Let us grant Chriſt the preheminency in this, as alſo in all other things; for he is Interceſſor for his Church, and makes it for them in the Holieſt *alone*. 'Tis ſaid he is the Light that no man can approach unto.

LXVIII. *Of the High-Prieſts going in thither but* once a year.

AS the High-Prieſt went into the Holieſt, when he thither went, *alone*: So to do that work, he went in thither but once a year. *Thou ſhalt not come at all times*, ſaid God to him, *into the Holy Place, within the Vail, before the Mercy-Seat, which is upon the Ark, that thou die not*; Levit. 16. 2.

And as he was to go in thither but once a year, ſo not then neither, unleſs clothed and adorned with his Aaronical Holy Robes. Then he was to be clothed, as I hinted before, with the Holy Robes, the Frontlet of Gold upon his Forehead, the names of the twelve Tribes upon his Breaſt, and the Jingling Bells upon the Skirts of his Garment; nor would all this do, unleſs he went in thither with Blood, *Exod.*28. *Levit.*16.

Now this *once a year*, the Apoſtle taketh ſpecial notice of, and makes great uſe of it. *Once a year*, ſaith he, this High-Prieſt went in thither: *once a year*, that is, to ſhew that Chriſt ſhould *once in the end of the world*, go into Heaven it ſelf to make interceſſion there for us. For by this word, *year*, He ſhews the term and time of the world is meant, and by *once* in that year, he means, *once in the end of the world*.

Not, ſaith he, *that he ſhould offer himſelf often: as the High-*

High-Prieſt entered into the Holy Place every year with the Blood of others: for then muſt he often have ſuffered, ſince the foundation of the World. But now once in the end of the World, hath he appeared to put away ſin, by the Sacrifice of himſelf, Heb. 9.

And having thus *once* offered his Sacrifice without the Vail, he is now gone into the Holieſt to perfect his Work of Mediation for us: Not into the Holy Places made with Hands, which are the Figures of the True, but into Heaven it ſelf; *Now* appear in the preſence of God for us.

Now if our Lord Jeſus is gone indeed, *Now* to appear in the preſence of God for us: and if this *now* be the *once* a year, that the Type ſpeaks of. The *once in the end of the World*, as our Apoſtle ſaies; then it follows, that the People of God ſhould all ſtand waiting for his *Benediction*, that to them he ſhall bring with him, when he ſhall return from thence. Wherefore he adds, *Chriſt was once offered to bury the ſins of many, and to them that look* for him ſhall he appear the *ſecond time without ſin unto Salvation.*

This therefore ſhews us the greatneſs of the work that Chriſt has to do at the Right *Hand* of God, *for that he ſtays there ſo long. He* accompliſhed all the firſt part of his Prieſthood in leſs then forty Years, if you take in the making of his holy Garments and all; but about this ſecond part thereof, he has been *above* in *Heaven* above ſixteen hundred years, and yet has not done.

This therefore calls for Faith and Patience in Saints, and by this he alſo tries the World; ſo that they in *mocking* manner begin to ſay already. *Where is the Promiſe of his coming?* (2 *Pet.*3.4.) But I ſay again, *We muſt look and wait.*

If the People waited for *Zacharias*, and wondered that he ſtayed ſo long, becauſe he ſtayed in the holy place ſomewhat longer than they expected. No marvel, if the Faith of the World about Chriſt's coming,

is fled and gone long ago, yea, and that the Children alſo are put to wait, ſince a Scripture little while doth prove ſo long: For that which the Apoſtle ſaith, *Yet a little while*, doth prove to ſome to be a *very long little*; *John.* 16. *Heb.* 10 37.

True, *Zacharias* had then to do with Angels, and that made him ſtay ſo long. O but Jeſus is with God, before him, in his preſence, talking with him, ſwallowed up in him, and with his Glory, and that's one Cauſe he ſtays ſo long. He is there alſo pleading his Blood for his tempted Ones, and interceeding for all his Elect, and waits there till all his be fitted for, and ready to enter into Glory: I ſay, he is there, and there muſt be till then: And this is another reaſon why he doth ſtay the time we count ſo long.

And indeed 'tis a wonder to me, that Jeſus Chriſt our Lord ſhould once think, now he is there, of returning hither again, conſidering the ill treatment he met with here before. But what will not Love do? Surely he would never touch the ground again, had he not a People here that cannot be made perfect, but by his coming to them. He alſo is made Judge of *quick and dead*, and will get him Glory in the ruine of them that hate him.

His People are as himſelf to him. *Can a loving Husband abide to be always from a beloved Spouſe?* Beſides, as I ſaid, He is to pay the Wicked off, for all their Wickedneſs, and that in that very plat, where they have committed it. Wherefore the day appointed for this is ſet, and he will, and ſhall come quickly to do it.

For however, the time may ſeem long to us, yet according to the reckoning of God, it is but a little while ſince he went into the holieſt to interceed. *A thouſand years with the Lord is but as one day*, and after this manner of counting he has not been gone yet full two days into the holieſt. The *Lord is not ſlack concerning his Promiſe, as ſome men count ſlackneſs; he will*

come

come quickly, and will not tarry, 2 *Pet.*3. *Heb.* 10. 37.

LXIX. *Of the* Cherubims, *and of their being placed over the Mecy-ſeat in the inner Temple.*

THere was alſo *Cherubims* in the moſt holy place, which were ſet on high above the *Mercy-ſeat*. See 1 *Kings* 6.23,24,25.26,27,28

1. Theſe are called by the Apoſtles, *The* Cherubims *of Glory covering the Mercy-ſeat*, *Heb.*9.5.

2. Theſe *Cherubims* were Figures of the Angels of God, as in other places we have proved.

3. 'Tis ſaid theſe *Cherubims* were made of *Image-work*, and that in ſuch manner, as that they could, as ſome think, move their Wings by Art: Wherefore 'tis ſaid they *ſtretched forth their Wings*; the Wings of the *Cherubims ſpread themſelves*; and that the *Cherubims ſpread forth their Wings over the place of the Ark, and the ſtaves thereof above*, 1 *Kings* 6.27.2 *Chron.* 3.13. *Chap.* 5.8.

4. I read alſo of theſe *Cherubims*, that they had *Chariots* and *Wheels*; by which is taught us how ready and willing the Angels are to fetch us when commanded, unto the *Paradiſe of God*; for theſe *Chariots*, were types of the *Boſoms of the Angels*; and theſe *Wheels*, of the *quickneſs* of their motion to come for us when ſent. *The Chariots of God are twenty thouſand, even thouſands of Angels*; *the Lord is among them, as in* Sinai, *in the holy place*, 1 *Chron.* 20.28. *Ezek.* 16.9,15, 16,18,19,28.1 *Kings* 6.17. *Pſal.*68.17.2 *Kings* 2.11. *Dan.* 9.20.

5. What difference, if any, there is between *Cherubims* and *Seraphims*, into that I ſhall not now enquire; though I believe that there is a diverſe Order and Degrees of Angels in the Heavens, as there are Degrees and diverſe Orders among men in the World. But that theſe *Cherubims* were Figures of the holy Angels, their being thus placed in the holy Oracle, doth declare;

clare; for their Dwelling-place is Heaven, though they, for *our ſakes*, are Converſant in the World; *Heb.* 1. 6. 'Tis ſaid, that theſe *Cherubims* in this holy place, *did ſtand upon their Feet.* To ſhew.

1. That the Angels of Heaven are not fallen from their Station, as the other Angels are.

2. To ſhew alſo that they are always ready at Gods bidding, to run with ſwiftneſs to do his pleaſure.

3. To ſhew alſo that they ſhall continue in their Station, being therein Confirmed by Jeſus Chriſt, *by whom all things conſiſt*; *Col.* 1.

7. 'Tis ſaid, *their Faces were inward*, looking one to another, yet withal, ſomewhat *aſcending*, to ſhew that the Angels both behold, and wonder at the Myſteries of Grace, as 'tis diſplayed to *Us-ward*, from off the *Mercy-ſeat. The Faces of the* Cherubims *ſhall look one to another*; *toward the Mercy-ſeat ſhall the Faces of the* Cherubims *be. Exo.* 25.20. *2Chron.* 3.13. 1 *Pet.* 1.12. *Epheſ.* 3.10.

1. *Towards the Mercy-ſeat:* They are deſirous to ſee it, and how from thence (I ſay) Mercy doth look towards us.

2. *They look one towards another*, to ſhew that they agree to Rejoyce in the Salvation of our Souls, *Luke* 15. 10.

3. They are ſaid to ſtand *above* the *Mercy-ſeat* (perhaps) to ſhew that the Angels have not need of *thoſe* Acts of Mercy and Forgiveneſs as we have, who ſtand *below*, and are *Sinners.* They *ſtand above it*, they are Holy. I do not ſay, they have No need that the goodneſs of God ſhould be extended to them, for 'tis by *that* they have been, and are preſerved; but they need not to be *forgiven*, for they have committed no Iniquity.

4. They ſtand there alſo *with Wings ſtretched out*, to ſhew how ready, if need be, the Angels are to come from Heaven to Preach this Goſpel to the World; *Luke* 2.9,10,11,12,13,14.

5. 'Tis ſaid in *this*, their *thus* ſtanding, their *Wings* did

did reach from Wall to Wall; from one ſide of this holy Houſe, to the other, to ſhew, that *All the Angels* within the *boundaries* of the Heavens, with *one* Conſent, and *one* Mind, are ready to come down to help, and ſerve, and do for God's Elect at his Command.

'Tis ſaid alſo that their *Wings are ſtretched on high*, to ſhew that they are Only delighted in thoſe Duties, which are enjoyned them by the *high and lofty One*, and not inclined, no not to ſerve the Saints in their Senſual or Fleſhly Deſigns. It may be alſo to ſhew that they are willing to take their Flight *from one end of Heaven, to the other*, to ſerve God and his Church for good; *Mat.* 13. 41, 49. *Cap.* 24. 31. *Chap.* 25. 31. 2 *Theſ.* 1. 7, 8.

LXX. *Of the Figures that were upon the walls of the inner Temple.*

THe *Wall* of the *inner Temple*, which was a type of Heaven, was, as I have already told you, Cieled with *Cedar* from the bottom to the top. Now by the Viſion of *Ezekiel*, it is ſaid, this Wall was Carved with *Cherubims* and *Palm-Trees*, *So that a Palm-Tree was between a Cherub, and every Cherub had two Faces: So that the Face of a man was toward the Palm-Tree on the ſide, and the Face of a young Lyon toward the Palm-Tree on the other ſide. It was made thorow all the Houſe round about; from the ground to above the door, were the Cherubims and the Palm-Trees made*; Ezek. 41. 17, 18, 19, 20.

1. As to theſe Cherubims and Palm-Trees, I have already told you what I think them to be Figures of. The *Cherubims* are Figures of the *holy Angels*, and the *Palm-Trees* of *Upright Ones*: We therefore here are to Diſcourſe only of the placing of them in the Heavens.

2. Now you ſee the *Palm-Trees* in the Holieſt are placed *between a Cherub and a Cherub*, round about the Houſe, which methinks ſhould be to ſignifie, that the Saints ſhall not there live by Faith and Hope, as here, but

but in the *immediate Enjoyment of God*; for to be placed *between the Cherubims*, is to be placed *where God dwells*; for holy Writ ſays plainly, *He dwells between the Cherubims*, even where, here 'tis ſaid, theſe Palm-Trees, or Upright-Ones are placed; 1 *Sam.* 4.4. 2 *King.* 19.15. 1 *Chron.* 13. 6. *Pſal.* 80. 1. *Iſa.* 37. 16.

The Church on *Earth*, is called God's Houſe, and He will dwell in it for ever; and Heaven it ſelf is called God's Houſe, and We ſhall dwell in it for ever; and that between the Cherubims. This is more then *Grace*, this is Grace and *Glory*, Glory *indeed*.

3. To dwell between the Cherubims, may alſo be to ſhew that there we ſhall be *equal to the Angels*. Mark, Here's a *Palm-Trees* and a *Cherub*, a *Palm-Tree* and a *Cherub*. *Here* we are a little lower, but *there* we ſhall not be a wit behind *the very Chief of them*. A *Palm-Tree* and a *Cherub*, an *Upright One*, between the *Cherubs*, will then be round about the Houſe; we ſhall be placed in the ſame rank, *neither can they die any more, for they are equal to the Angels*, Luke 20. 36.

4. The *Palm-Trees* thus placed, may be alſo to ſhew us, that the Elect of God ſhall there take up the *vacancies* of the Fallen Angels; they for ſin were *caſt down* from the holy Heavens; and we by Grace ſhall be *caught up* thither, and be placed between *a Cherub and a Cherub*. When I ſay their places, I do not mean the *ficklenes* of that *ſtate*, that they for want of Electing Love did ſtand in while in Glory; for the *Heavens*, by the Blood of Chriſt, is now to us become *a purchaſed Poſſeſſion*; wherefore, as we ſhall have their place in the Heavenly Kingdom, ſo by vertue of Redeeming Blood, we ſhall there abide, and *go no more out*, for by that means that Kingdom will ſtand to us *unſhaken*; *Heb.* 9.12. *Chap.* 12,22,23,24,28. *Revel.* 3.12.

5. Theſe *Palm-Trees*, I ſay, ſeem to take *their* places, who for Sin were caſt from thence. The Elect therefore take that place in poſſeſſion, *but a better Crown* for ever.

ever. Thus *Iſrael poſſeſſed that of the Canaanites*, and *David*, *Sauls* Kingdom, and *Mathias*, the Apoſtle-ſhip of *Judas*, Acts 1.20,21,22,23,24,25,26.

6. Nor were the Habitations which the Fallen Angels loſt, excepting that which was excepted before, at all *inferiour* to theirs that ſtood; for their Captain and Prince is called *Son of the Morning*, for he was the Antitype there; Iſa. 14.12.

7. *Thus you ſee they were placed from the ground, up to above the door*; that is, from the loweſt to the higheſt Angel there. For as there are *great* Saints and *ſmall* ones in the Church on Earth, ſo there are Angels of divers Degrees in *Heaven*, ſome greater than ſome; but the ſmalleſt Saint, when he gets to *Heaven*, ſhall have an Angels Dignity, an Angels Place; from the *ground*, you find a *Palm-Tree*, between a *Cherub* and a *Cherub*.

8. *And every Cherub had two Faces*, ſo here; but I read in Chap.10. that they had four Faces apiece: The firſt, was the Face of a *Cherubim*: The ſecond, the Face of a *Man*; The third, the Face of a *Lyon*: And the fourth, the Face of an *Eagle*.

9. They had two Faces apiece, not to ſhew that they were of a double heart, *for their appearance & themſelves was the ſame, and they went every one ſtraight forward*; Ezek. 10. 22.

Theſe two Faces then was to ſhew here the quickneſs of their apprehenſion, and their terribleneſs to execute the Mind of God. The Face of a *Man*, ſignifies *them Maſters of Reaſon*: The Face of a *Lyon*, *the terribleneſs of their preſence*, 1 Cor. 13. 12. Judg. 13. 6.

In another place I read of their Wheels; yea, that *themſelves*, their whole *bodies*, their *backs*, their *hands* their *wings*, and their *wheels*, *were full of Eyes round about*, Ezek. 1. 18. Chap.10.12.

And this is to ſhew us how knowing and quick-ſighted they are in all Providences and dark diſpenſations, and how nimble in apprehending the miſchievous Deſigns

ſigns of the Enemies of God's Church, and ſo how able they are to *Undermine* them; and for as much alſo as they have the Face of a *Lyon*, we by that are ſhewed how full of power they are to kill and to deſtroy, when God ſays go forth and do ſo.

Now with theſe we muſt dwell, and co-habit, a *Palm-Tree*, and a *Cherub*; a *Palm-Tree* and a *Cherub*, muſt be *from the ground to above the the door, round about the houſe; the Heavens.*

So that the Face of a Man was toward the Palm-Tree on the one ſide, and the Face of a young Lyon toward the Palm-Tree on the other ſide.

By theſe two Faces may be alſo ſhewed, that we in the *Heavens* ſhall have Glory ſufficient to Familiarize us to the Angels. Their *Lyon-like* looks, with which they uſed to fright the biggeſt Saint on Earth, as you have it. *Gen.* 32. 30. *Judg.* 13. 15, 22. ſhall then be accompanied with the Familiar Looks of a Man. Then Angels and Men ſhall be *Fellows*, and have to do with each as ſuch.

Thus you ſee ſomething of that little I have found in the Temple of God.

FINIS

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